

# The Revolution.

"What, therefore, God hath joined together, let not man put asunder."

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WHOLE NO. 147.

## Poetry.

### BINGEN ON THE RHINE.

A soldier of the Legion lay dying in Algiers;  
There was lack of woman's nursing; there was dearth  
Of woman's tears;  
But a comrade stood beside him while his life-blood  
ebbed away,  
And bent with pitying glances, to hear what he might  
say!  
The dying soldier faltered, as he took that comrade's  
hand,  
And he said, "I never more shall see my own, my  
native land;  
Take a message and a token to some distant friends of  
mine,  
For I was born at Bingen—at Bingen on the Rhine,

"Tell my brothers and companions, when they meet  
and crowd around,  
To hear my mournful story, in the pleasant vineyard  
ground,  
That we fought the battle bravely—and that when the  
day was done  
Full many a corpse lay ghastly pale beneath the set-  
ting sun;  
And 'midst the dead and dying were some grown old  
in wars—  
The death wounds on their gallant breasts, the last of  
many scars;  
But some were young, and suddenly beheld life's morn  
decline,  
And one had come from Bingen—fair Bingen on the  
Rhine!

"Tell my mother that her other sons shall comfort her  
old age,  
For I was still a truant bird that thought his home a  
cage;  
For my father was a soldier, and even when a child  
My heart leaped forth to hear him tell of struggles  
fierce and wild;  
And when he died, and left us to divide his scanty  
hoard,  
I let them take what'er they could, but kept my fa-  
ther's sword;  
And with boyish love I hung it where the bright light  
used to shine,  
On the cottage wall at Bingen—calm Bingen on the  
Rhine.

"Tell my sister not to weep for me, and sob with  
drooping head,  
When the troops come marching home again, with glad  
and gallant tread,  
But to look upon them proudly, with a calm and stead-  
fast eye,  
For her brother was a soldier, too, and not afraid to  
die;  
And if a comrade seek her love, I ask her in my name  
To listen to him kindly, without regret or shame;  
And to hang the old sword in its place, my father's  
sword and mine,  
For the honor of old Bingen—dear Bingen on the  
Rhine.

"There's another—not a sister—in happy days gone  
by,  
You'd have known her by the merriment that sparkled  
in her eye;  
Too innocent for coquetry—too fond for idle scolding;  
O, friend! I fear the lightest heart makes sometimes  
heaviest mourning,  
Tell her thy last night of my life (for ere this moon be  
risen  
My body will be out of pain, my soul be out prison.)  
I dreamed I stood with her and saw the yellow sunlight  
shine  
On the vine-clad hills of Bingen—fair Bingen on the  
Rhine.

"I saw the blue Rhine sweep along—I heard, or seemed  
to hear,  
The German songs we used to sing, in chorus sweet  
and clear;  
And down the pleasant river, and up the slanting hill,  
The echoing chorus sounded through the evening calm  
and still;  
And her glad blue eyes were on me, as we passed with  
friendly talk  
Down many a path beloved of yore and well-remem-  
bered walk;  
And her little hand lay lightly—confidingly in mine—  
But we'll meet no more at Bingen—loved Bingen on the  
Rhine!"

His voice grew faint and hoarse—his grasp was childish,  
weak—  
His eyes put on a dying look—he sighed and ceased to  
speak;  
His comrade bent to lift him, but the spark of life had  
fled;  
The soldier of the Legion in a foreign land was dead!  
And the soft moon rose up slowly, and calmly she  
looked down  
On the red sand of the battle-field, with bloody corpses  
strewn;  
Yes, calmly on that dreadful scene, her pale light  
seemed to shine,  
As it shone on distant Bingen—fair Bingen on the  
Rhine!

CAROLINE E. NORTON.

## Our Special Contributors.

### ANSWER TO THE LETTER TO THE CHRISTIAN WOMEN OF AMERICA.

The fact is very apparent, that the position  
of woman is a subordinate one, not to a very  
limited, but to an extensive degree; that it  
has been so always, but it clearly was not her  
position by nature. God, when he placed the  
first pair in the garden of Eden, although he  
bestowed on them gifts and powers in some  
measure diverse from each other, left no  
grounds to suppose or infer that an inferior  
position was to be occupied by the woman;  
to each were given the same commands, and  
at the fall the punishment assigned to woman  
was certainly not less than that allotted to  
man; woman, being equal, was held equally  
responsible, and she has since as fully paid  
the penalty of transgression.

First, in answer to the assumption of ex-  
treme physical inferiority of woman, we  
reply that we cannot admit that physically  
she is greatly inferior; there is a difference,  
but that difference argues no inferiority.  
True, in cases requiring an outlay of im-  
mediate force she is found wanting; but when  
long, patient endurance is required, when  
pliancy, grace, suppleness and delicacy are  
desired, woman is not inferior.

Not even in savage life has this want of  
force made her the slave always, for there are  
many tribes among whom the woman is the  
best warrior, the best legislator, and in which  
she exercises a more potent influence than  
man. The fact that in savage life she has  
sufficient strength to perform the most severe

and laborious drudgery, in addition to her  
maternal duties, proves quite conclusively that  
it is not from want of physical force that she  
succumbs; strength equal to the performance  
of labor is certainly equal to resistance to its  
performance.

The equality of the strength and power  
of the sexes is not so apparent at the  
first glance as after mature consideration,  
because they differ so essentially. Expe-  
rience has shown that victories are not al-  
ways on the side of the party possessing the  
greatest immediate force, but with the one  
displaying the greatest strategic skill. What  
man accomplishes by main strength woman  
does through finesse and strategy. Man ad-  
vances by long strides; woman keeps pace  
with shorter but more rapid steps. The mind  
can conceive of objects vastly dissimilar yet  
perfectly equal. That this dissimilarity is in  
great measure the result of a different course  
of training we firmly believe; yet while we  
earnestly hope that she may be permitted to  
enjoy the widest scope for the cultivation of  
her powers, we sincerely desire that the day  
that would introduce a course of training pro-  
ductive of a greater similarity of dress, man-  
ners or habits may be far distant.

"Woman appeals to man for protection and  
support" it is true, and therein lies the sub-  
stance of the whole difficulty, the whole mat-  
ter resolving itself finally down to the original  
basis of work and wages. She now petitions  
for the privilege of being as thoroughly trained  
in the arts and sciences as man, that she may  
be fully able to cope with him, and receive  
similar compensation for similar services ren-  
dered, and thus, having at her command  
resources adequate to self-sustenance, remove  
the necessity for that appeal which, oftener  
than any other cause, aids in that subjugation  
of which, in some instances, there is just  
ground for complaint, inasmuch as there being  
no urgency greater than that of the neces-  
sities, the one who relieves those wants may  
exercise despotic authority if so inclined; and  
it is an undeniable fact that there exist in  
social life evils to which woman would not  
submit if she were conscious of a capability  
to sustain herself under a more independent  
course of action.

Secondly. We pass to the consideration  
of the assumption of inferiority in intellect.  
Commencing with childhood, let the educa-  
tors in the land answer. Observing the reports  
of the various boards of education in city and  
country, we see that the female schools can  
invariably show as large, sometimes larger,  
percentage of acquisitions in the same stud-  
ies as the male schools; and that, too, when  
after school-hours the girls' labor in the pre-  
paration of their lessons for the ensuing day—  
labor under many disabilities of domestic life  
from which the boys are totally exempt, as  
the daughters in most American families, in  
consequence of the absence of competent ser-

vants, are required to share in the cares and responsibilities of home life. Then, again, as they advance in years, and leave school to enter upon their respective spheres of action, the course of culture differs very widely, to the one affording so few advantages for development, in comparison with the other, that in a few years results at first view seem to justify the assertion that woman was originally inferior in intellectual power. To the boy who feels that his past training has been only a preparatory course there opens a dazzling vision of future greatness and success, won by the earnest application of his abilities to that pursuit for which he is fitted both by his inclinations and natural talents; he knows that the world is before him; he is the arbiter of his own destiny, so choosing that calling which best accords with his particular gifts, because of his adaptability to what he has chosen is commonly successful, which success, among those who take a superficial view of the subject, argues superiority over the girl who yielding passively to surrounding circumstances, her natural bias of mind not being made the subject of any consideration, rarely rises above mediocrity. Hitherto, to women entering upon life there have been offered but few alternatives, none of which afforded development for special gifts; when dependent on her own exertions she presented a sorrowful spectacle of poorly-paid, over-tasked womanhood, struggling for a mere subsistence; when not thus dependent for want of an object or aim, she frequently turned her attention to fashion, sensational novel reading, and embroidery. True, there are many exceptions to this, of earnest, faithful women, who devote themselves earnestly to the great moral issues of the day, entering with vigor upon the prosecution of high and noble designs, or aid in the cares and responsibilities of home life; but exceptions form no rule. What wonder, then, under this depressing system of training, that woman has rarely distinguished herself, and that the results of her labor have not equaled those of man. All are not gifted alike. Let each one choose carefully and thoughtfully his or her own vocation, enjoy similar advantages in training; let each have similar prospects of reward, and then, after comparing the results, if woman's efforts end in failure, there will be sufficient time to proclaim her inferiority. We do not admit that inferiority can be proved from the fact that woman has not furnished herself with the means of education. As well might we attempt to prove that our glorious Christianity, possessing, as it does, the power of self-vitalization, to be inferior to Paganism, because, after a lapse of eighteen hundred years its disciples do not outnumber the heathen world; as well endeavor to prove the inferiority of all truth or justice, because it does not immediately assert itself supreme. But even could it be so proved, then at the present time the argument must fail. For is not woman now putting forth every effort for advancement? Is she not asking, almost demanding, equal opportunities of culture; showing clearly that if her intellectual powers have hitherto slumbered, they are rapidly arousing from that slumber? Again, the mere discussion of any topic does not prove its weakness, else, by what a maze of error we should be surrounded as mankind advance cautiously. Our present system of astronomy has survived some discussions; our system of education has endured some severe attacks, and indeed

doubt was felt by savants hundreds of years before the discovery of America whether land really existed in the distant West. Discussion implies doubt, and all truth that is to be so proved must necessarily pass through much discussion, and frequently through opposition. The reason that woman has not provided herself with educational advantages may arise, in some degree, from the superior gentleness and patience with which she is endowed, taken in connection with her training, which from infancy always inculcates passive endurance of wrong, rather than active resistance to it; however this may be, her inferiority cannot be proved until her powers have been thoroughly tested.

Thirdly, "Christianity confirms the subordination of women." Yet Christ in his mission on earth labored to elevate her social standing, to raise her above the undue subordination in which he found her; she was permitted to be last at the cross and first at the sepulchre, and through her was fulfilled the glorious promise of the world's redemption. True, the Apostles Peter and Paul enjoin upon wives to submit to their own husbands. Inasmuch as Christ is the head and great exemplar of the Church, man should, in like manner, be the head and leader of the wife; but this evidently is to be taken in a restrictive sense, and in connection with other passages, the law for the husband in the same place being so strictly laid down, that were it obeyed, woman's highest good would result from her subordination to so perfect a being as he would become; but at present we fear that if wives obeyed the precept literally, carefully following the examples set by their husbands, the standard of morality would not range so high as at present; and, for instance, were the command of the apostle, "Let the wife see that she reverence her husband," compulsory in its unrestricted sense, how could woman reconcile her obedience to the precept with the standard laid down in the word? Must she, in order to present perfect obedience to the law, so lower her standard of right that she may look with reverence upon the man who respects neither himself or his Creator?—emphatically, no; the command being applicable only in those cases where the husband is worthy of reverence. Even were wives to be unconditionally subordinate, it is clearly to be seen that the command is binding only upon wives; then the thousands of unmarried women are exempt. Why should not the boon of freedom from subordination be theirs until they choose their ruler? Can they not equally with man seek higher attainments, a greater development, take an active interest in the welfare of those around them, aid in the framing of laws for their own government, and rise to the loftiest perfection of their mental, moral, and physical being, which is their imperative duty as a meed of gratitude due to their Saviour and Redeemer for the priceless blessings he has conferred. Again, it is written, "Servants obey your masters in all things." And inasmuch as in all organizations, there must be but one recognized head, all other parties being, as it were, servants, carrying out his views and obeying his commands, does it follow that the passive subordination of every man for ages to come is inevitable? Is the hope that nerves every man of to-day standing at the head of his chosen profession to be crushed out in order that he may present a perfect obedience to the law, or is the obligation limited to the

specific duties connected with their position? Evidently the latter, the passage being taken in a restrictive sense. Our Creator, after laying down before us a standard of right in his holy Word, and presenting a plan of redemption, in his infinite wisdom, recognizes the necessity of a free, personal agency, by intrusting to all persons their own salvation to be worked out with fear and trembling, holding them individually responsible for talents and opportunities bestowed. Therefore, from a careful consideration of all these points we infer, and we speak with due reverence, that woman's obligation to subordination is limited to a faithful performance of all specific duties arising from the marriage relation. This assumption being granted, it follows that woman, in the exercise of all her prerogatives, need not be less womanly, and that in assuming other responsibilities no necessity exists for the neglect of any duty which may devolve upon her as an individual; and furthermore, that the full exercise of her powers need not conflict with the independence or comfort of man, or the respect and deference which the sexes mutually owe to each other.

Independent of the exercise of those moral qualities common to both sexes, there are undoubtedly distinctive virtues peculiar to each sex, in the exercise of which man becomes more manly, the woman more womanly; and we rejoice that it is so, that in their union may exist a greater perfection. Both are at liberty to aid in the promotion of goodness, truth, and uprightness, to alleviate suffering, and to labor for the elevation of fallen humanity; and a glorious privilege it is to be permitted even in our feeble manner to be co-workers with the Infinite. But this field of action, broad as it is, by no means covers the ground of discussion in the world at the present time. There is a tendency to keen investigation of every subject, with a view to the utilization of any latent good that may hitherto have escaped attention—the explorations of the sea, the observations on the atmosphere, the attention paid to the phenomena of the heavenly bodies; all researches evidently being made with a view to the elevation of the race prove this; and amid all these inquiries, the condition of woman's ability for development beyond her present status occupies much attention. Those are truly the most noble who best discharge the duty allotted to them; but duty is measured by capacity as well as by cultivation, so if women possess a capacity for any pursuit, it is her duty to cultivate that talent to its utmost limit, not only for her own benefit, but that the world be not defrauded. Who does not regret when genius is called to depart from earth? The world, when mourning for its gifted ones, sorrows not more for the loss than for the possibilities the future might have unfolded.

Nature is not so lavish of her intellectual gifts, that the portion which falls to one-half of the human race can be carelessly ignored, or permitted to force its onward way, as best it may, through indifference and opposition, because it chanced to fall to a woman's lot. It should be a source of profound gratitude that the world is rousing from its apathy, and that from the length and breadth of the land a generous welcome is given to talent, irrespective of the sex or hue in which it makes its appearance. The apostle tells us, all have not the same gifts, but that each one must cultivate the gift allotted. Gifts differ among men as well as among women, yet no inferiority or subordina-

tion is assumed on that account. There is a possibility that the individual cases cited—Catharine, Isabella, and Elizabeth—may not have been superior in native ability to numberless women, whose abilities, never having received cultivation, are almost unconscious of having possessed any gift originally, and although they being exceptional cases—more particularly, however, in the advantages of culture they enjoyed—“may teach men humility, and women greater respect for the talents of her own sex,” a lesson too little coned, we fear, by either party, yet that is the least part of the lesson taught, it shows to what a high standard of excellence it is woman's privilege to arrive, how susceptible of cultivation are her intellectual powers, and how great her condemnation will be, if she fails to cultivate to the highest point her God-given powers, and to grasp at every advantage for the cultivation of whatever talent may have been granted her, although that talent may perchance be similar to the one bestowed on her brother—man.

#### FRIENDSHIP BETWEEN THE SEXES.

BY LITA BARNEY SAYLES.

Thoughtful women particularly feel this need, dwelling as they do mostly in the sphere society allows them to occupy within themselves and books; and men need to feel it just as much for their own advancement. If this were well understood, many marriages now entered into would have been unthought of, and thus many divorces prevented. Perfect marriages (and few of them are in existence) are formed by oneness of attraction from all departments of our nature basing upon the conjugal. This must never be lacking; any other department may possibly be grown to, but this never. If it has no existence at first, the union can never come to be a perfect one, because merely a marriage of friends, and not based properly. Many a woman has so longed for a masculine friend, and been taught to consider such friendships as improper, and the whole male sex as treacherous toward woman, that she has when attracted towards her seeming ideal, married him honestly, and found she had only what was a bag of dust to her for all the life-treasure she thought to find there. Many men have thus been disappointed likewise; but I think such marriages are more common to our sex, and much oftener found than mere passion or convenience unions.

That there are so few perfect marriages is a reason for a great demand for friendships between the sexes. Many who are married, and love each other upon one plane, are not understood, or are even repelled upon another, demanding just as much sympathy from some one; and these pent-up forces must expand and extend themselves somewhere if they are the property of a strong nature. So if one is well-mated on the conjugal plane, they may yet be obliged to wander abroad in the social, or intellectual, or spiritual, or all these, until the partner shall come up higher, and stand by their side. There would be more purity of life, and less divorces, if men, and women, and husbands, and wives, would only understand each others requirements socially, and allow themselves to come up to those requirements. Then each would feel a confidence in seeking those friendships that should build them up

and bring them nearer together. As it is, each fears to trust the other with their interior loves and aspirations. When such loves have been alluded to, they have often been ridiculed or treated indifferently, or as if some monstrous crime against the sanctity of the marriage tie were meditated. Charity is not there, nor a disposition to exercise it; and so the poor unanswered heart shuts itself resolutely up, and tries not to look with tempted eyes upon the golden fruit just over the way, and strives to be a good wife, or husband, until the pent-up volcano within belches forth again, and what might have been a pure stream had it not been so repressed by the customs of society, is driven forth laden with the ashes and rocks of this accumulation. These ashes and rocks are what the bystanders usually see in the matter of divorces; if there is anything that has a foul look, it has most attractions for them. They let the ashes blind their eyes, and the rocks pelt their heads, and so it is not to be wondered at that they make decisions to correspond with their vision, or lack of vision, and do not see the under-stream of clear lava which will not be longer restrained, because the innate faces of Nature will not allow it.

Husbands and wives may, if tame and quiet and unaspiring enough, live together all their lives, and congratulate themselves that they are not like some other people, nor even like this poor, “divorced” woman or man; but when God shall strip off the flesh, and spirit shall see spirit, and read each other's record there, what lamenting will there be that we did not know each other better before, and either have entered into a closer copartnership for all eternity, and have had that eternity begin below, or else had allowed each other's souls to develop by proper social and friendly intercourse to the stature of souls, and not to what they now are, dwarfed pigmies!

Thank God for all experiences, no matter how trying or seemingly crushing! They are the terrific heats that melt up dross and gold together, and purify us in life's crucibles. They are all needed to bring out the perfect man and woman, and by this develop the perfect charity for all and each that comprehensive knowledge brings. We can broaden our charity so well no other way; and we cannot be righteous judges of others until we possess, not profess, that greatest of all gifts, charity!

And when we arrive at a state of equal and perfect union in our married lives, what then? Are we only to live in each other by pairs? That will never do. We need all these uplifting and holy friendships just as much; for humanity is a vast brotherhood, and we must continually give and receive to keep in sympathy with it. Suppose Uranus, because it has become so refined and spiritualized in its elements, as compared to the earth, should take a liking to have an orbit of its own, unconnected with our solar system, would it be possible, and if possible, could it be peacefully accomplished? No; there is a cord of strength that binds it to us, and us to our fellows as well. So that even a perfect life-partner is not the only thing to be desired in this or any other life; but having this we cease struggling at home, and become rounded out and perfected in our natures, so that we can stand self-poised, and see what the world needs. For “man is an epitome of the universe,” and when he has passed through these graduating classes and earned his diploma, then, alone, he

knows just what treatment to give a sick world to restore it to health. Then he should become a teacher to his kind—a physician to the sick in spirit about him!

#### CANVASSING FOR “EMINENT WOMEN.”

BY LEWIS.

Returning in the afternoon to the village, I pass down a highway leading to another larger town, and all along this road are fine farms, and spacious, pleasant dwellings.

But as is ever the case, the wants of the affluent are more than commensurate with their means.

One patriarch and patriarchess, whose handsome dwelling and rose-covered porch invite me within, have lived to see their children settled all about them, and prospering, and are now prepared to spend the evening of their days in comfort and quiet.

The mother, though long past middle life, still looks hale and strong as a woman should; has a genuine motherly face, and after the simple formula of “What do you say, father?” and “Just as you think best, mother,” she subscribes for “Eminent Women” as if she had been accustomed all her life to prompt decision and the exercise of her own judgment.

It is easy to fancy a family reunion in this pleasant home—a Thanksgiving or Christmas festivity, or possibly a golden wedding—when a bevy of gay young grandchildren will gather about this book, like honey-bees about a sweet flower. If they do not think or say, they will feel that Anna Dickinson, with her far-seeing gaze, looks like the inspired orator that she is, and Harriet Hosmer, like some bright, sparkling, roguish youth, with her hair parted on one side, falling in thick, short curls, and her tight-fitting jacket and cravat at her throat.

I have seen the boys of such a group glancing back the second time at her countenance, and the young maidens surprised that such a handsome, robust, resolute face should belong to a girl. Ah! are there many such futures for the young girls of our land?

Not if they are squeezed into corsets, and stilted on high-heeled boots, with so many furbelows to be ruined, that the only out-door exercise they can take is that merely better-than-nothing game of croquet.

I obtain an order at one house, where, upon delivery, I am asked if I would not like to take a few pounds of salt pork as part pay. In my astonishment at such a proposal, I very candidly, and perhaps rather grandly, state that I never use the article, that nothing less than the tenderest and juiciest of beefsteak is at all marketable with me. Now, if it had been rich, golden June butter, I might not have objected, if I could have transported it without its melting.

Further on, a young man whose father is building a new house, subscribes for his mother and sisters, to their very evident gratification. Quite a laudable thing for a young man to do, and I hope he may be rewarded by having the privilege of escorting the latter to the polls when he is twenty-one.

On Saturday afternoon I call upon the teacher of the intermediate department of the high school. She lives at home with an invalid mother, and I find her very busily engaged in household duties, as, in consequence of her mother's ill-health, she appropriates

hat day to the heaviest work of the week. Notwithstanding this, she makes her appearance in a clean calico, with glossy linen collar and smoothly banded hair; and as she writes her name in my prospectus, in a clear, firm hand, I reflect how superior she is, in her intelligence, and dutifulness, and helpfulness, to the thoughtless, self-seeking butterflies of fashion.

When I call afterward to deliver the work in its green and gold covers, gilt edges, and fresh, beaming portraits, she exclaims, "What a beautiful book?"

She is dressed in a tasteful, white Swiss muslin for an evening concert, in which she is to take a part, and looks every whit the interesting, intelligent lady teacher and model American girl that she is.

One copy of the book has emigrated to a new portion of Minnesota, where it will, no doubt, in the friendliness of new settlers, circulate freely; and in looking back over my labors in that town, I imagine the seed sown, taking root, and growing, and spreading like the "grain of mustard-seed," till it overshadows the whole place.

I gladly set my face homeward, carrying in my hand, with my satchel, on board the cars, some picture frames, which in my eagerness to dispose of as many copies as possible, I have taken in exchange for one, recollecting that I have "Grant and Colfax" (premium for subscription to the *Independent*) who need framing and hanging, (no pun intended,) that we may have the light of their countenances.

I find that the house and premises have an unmistakable and decided air of being utterly incapable of "keeping" themselves; but I have gained the strength in these ten days to put things to rights with a will.

## Foreign Correspondence.

### LETTER FROM LONDON.

BY EMILY FAITHFULL.

VICTORIA PRESS, Oct. 1, 1870.

I reached London to-night, after nearly a week's absence, during which it has been utterly impossible to write to *THE REVOLUTION*. The time has passed in attending the meetings of the British Association at Liverpool and the Social Science Congress at Newcastle, lecturing in the latter neighborhood, and attending the inevitable breakfasts, luncheons, dinner parties, and soirées, which invariably follow in their train. I must humbly crave your forgiveness, and promise better conduct for the rest of the year. Of the British Association I will only remark that Professor Huxley's and Tyndall's lectures were alone worth the journey; but the news of the meetings must long since have reached you—in fact, I understood Mrs. Moore to say she would send tidings respecting them—and I shall pass on at once to the Social Science Congress at Newcastle-upon-Tyne.

For the second time in my life I found myself in jail! being the guest of the Governor of the Newcastle Prison. I cannot say that I regretted for one moment the term of my captivity; and, in fact, it was an hour of sincere sorrow which ended my pleasant visit to Mr. and Mrs. Thomas Robins, whose genial hospitality and intellectual companionship made the ten days I spent with them pass as one!

The Duke of Northumberland, as the local magnate, presided over the meetings of the Congress, but gave rather a melancholy address at the opening meeting. It seemed full of sad forebodings as to the future state of our country, and described the popular mind as unable to rule and unwilling to obey. He spoke of the preponderance of political power having passed into the hands "of a class whose numerical superiority constituted their principal claim," and fell into some obscurity when he touched upon the difficult topic of education.

Sir Stafford Northcote and the Hon. Arthur Kimbird ventured to comfort him afterwards by saying that they did not think the working classes would ever have to regret the extinction of the franchise.

The Duchess of Northumberland, Lord Percy, Sir William and Lady Armstrong, Sir John and Lady Bowring, Lord Meares, and a goodly company, were on the platform, and the sections met next day in real earnest in their different departments.

As I know your space is limited, I think I had better confine my report to matters most likely to interest the readers of *THE REVOLUTION*. Therefore, I at once extract the following from the Newcastle *Daily Chronicle*:

#### THE LADIES' CONFERENCE—ADDRESS BY LADY BOWRING.

This important gathering was under the presidency of Lady Bowring, and among the very large audience present were Lady Armstrong, Lady Percy, Miss Emily Faithfull, Miss Isabella M. S. Tod, Miss Wolstenholme, Miss Adams, Mrs. Robins, Mrs. Pennington, Miss Wigham Richardson, Mrs. Cochrane, Mrs. G. W. Hodge, Miss Mary E. Porter, Mrs. Marsden, Mrs. Clapham, Mrs. Cochrane Carr, Mrs. Claverling, Mrs. Newall, Miss Sutherland, and Mrs. Leitch.

#### PRESIDENT'S ADDRESS.

When last we assembled at the termination of the session in Bristol, you kindly expressed a hope that I should preside over your deliberations on a future day. I am not aware that any definite action has resulted from the appointment of the permanent committees in London and Bristol, or from correspondents in various other places; but the special advantages of these conferences may be easily enumerated. They afford opportunities for educating the female mind to habits of thought and expression; they afford a training school, in fact, for public work. These meetings may also be prized as giving occasions for the discussion of subjects which cannot be so freely, or perhaps so usefully, treated in mixed assemblies. I will now glance at what has been done in these directions. The bill for obtaining the parliamentary franchise for women has not passed; it would have been somewhat extraordinary had it done so, and such rapidity would hardly have been compatible with well-considered legislation.

A matter more to be regretted, as affecting the actual status of women, is the unsatisfactory nature of the bill—which has become law—with respect to the property of married women. The bill, as it went up to the Peers, secured to married women possession of all property that was their own, whether gained by the exercise of their industry or talents, or accruing to them under the laws which govern the acquisition of property by men. It effected this by the simple and comprehensive enactment that henceforward a married woman should hold all her real and personal estate in all respects as if she had continued unmarried. This provision was applicable to all, intelligible to all, and avoided the insidious suggestion of divided family interests implied in the rule that all property owned by a wife must needs be "settled to her separate use." A married man does not hold his property on this ugly condition, but by simple ownership, and the Commons consented to give the same freedom of ownership to married women. But the Lords have destroyed this, the vital principle of the bill. They retain the general rule of confiscation, and endeavor to remedy some of its more glaring cretices by proposing a series of exceptions to its operation. They divide the property of women into two classes, namely: 1. Wages and earnings gained in any occupation or trade, or through the exercise of

any literary, artistic, or scientific skill, and all investments of money so gained. 2. Property coming to a woman by deed, gift, bequest, or inheritance. They deal with each of these classes on different principles. The committee that has been formed with the view to the obtaining just legislation on this matter, while regarding the present measure as a concession, decline to accept the new act even as a temporary settlement of the question, and have issued a circular to that effect.

Looking calmly and dispassionately at these so-called women's rights questions, I cannot but imagine a time will come when the justice of their claims will be recognized. But the attainment of such a common platform, on which woman may stand, capable, if disposed, of recording a vote, or even occupying a parliamentary seat, of entering the learned professions, or embarking in mercantile enterprise, must necessarily be distant. Many grave considerations are involved in such changes, in addition to which women generally can hardly be said to be prepared for them. We not unfrequently hear women joining with men in ridiculing such ideas; many are indifferent to the matter; many look upon the subject as distasteful. A clear conception of the importance of these views is confined to the more thoughtful few; it will rest with them to disseminate their opinion, and to instill into the sisterhood at large the value of their principles. It may be unnecessary to enlarge upon the advantages of education, or to say that women have not hitherto shared in the advantages accorded to the other sex. It has been too much the fashion to suppose that any indefinite instruction would suffice for the girls of the family, while every nerve has been strained to procure for the boys adequate teaching. I am not of opinion that their education or training should be in all respects the same.

In connection with the training of girls of this rank I may mention that when the new Education Bill comes into operation, it is to be feared the supply of appropriate teachers will be found totally inadequate to the requirements of the proposed schools, and that this deficiency is much greater among female than male instructors. While admitting the inequality of the education that has been accorded to our sons and our daughters, I may observe that notwithstanding these disadvantages, many women have obtained for themselves a remarkable position in the world in the wide field of literature, in art, and even in science. All, however, are not gifted as are some of these brighter ornaments of our sex; for example, Miss Aiken as an historian, Miss Austin and Miss Edgeworth as novelists, Mrs. Barbauld and Mrs. Browning as poets, Miss Rosa Bonheur and Miss Hosmer as artists, Mrs. Somerville as a mathematician, and many others who might be cited. I repeat, we are not all equally gifted, but we all may take a place in the enterprises of the world; we all may have an individual mission. We need not go far to prove that those are the happiest who have occupation, especially if their calling be in consonance with the natural aptitudes; and it is to be hoped that, step by step, other fields of usefulness, and such as will afford honorable means of subsistence, will be opened to women. Less of frivolity, less of vanity, less of vice, would assuredly result from a different mode of bringing up being generally adopted for girls. Even those most opposed to the advancement of women would in the long run reap the advantage of women generally being trained for work or occupation, for useful girls would make useful wives and mothers. It would be somewhat trite in the present day to repeat the oft-told tale, that "the proper sphere of woman is the domestic." Many, I fear, are doomed to occupy a less congenial position, and upon such the dignity of remunerative and self-supporting labor cannot be too strongly urged. But in all ranks of the community are to be found those who are in want of a means of subsistence, or who feel the necessity of adding to them. Ladies are now working usefully as medical practitioners; ere long they may be found numbered among other learned professions, or embarking in mercantile enterprise. Woman, with her tender sympathies and ardent nature, appears to be eminently fitted for being the physician of souls. Nor does it seem to me that the education engaged in as a qualification for any other pursuit would unfit her for the nearer and dearer relationships of life, should she eventually find them fall to her share; while the giddy idleness which unfortunately too often characterizes the "girls of the period" can never conduce to domestic felicity. It has been recently said by a high authority that "the influence of woman might have prevented the present fearful continental war." If this be so, how powerful an action might she not have wielded on the destinies of nations? We can now, in the face of the bloody carnage of the battlefields of France, only deplore that

it was not exercised at the proper moment; and willingly shall we unite our voices with those of our sisters in other lands who are appealing for the cessation of war. Fervently would we pray that even out of such seeming evil good may come—that the present fierce struggle may lead to a long-enduring peace—to the eventual disarmament of nations. In the midst of these conflicts we rejoice to think of the trained hands accompanying these devoted bands, who convey help to the sick and wounded of both nations. To all we would say, God speed them in their noble work. It is to be hoped that enough has been said to show, in a measure, the extent of our duties, and that while the social claims of woman can be no longer denied, all must recognize how intimately they are associated with her responsibilities. As true social reformers, we should not seek to separate ourselves, but to endeavor to work hand in hand with the other sex, and as

"In harmony—in harmony  
The universal work began."

so may each and all, following out the instincts of the better nature, divinely implanted within our breasts, with harmonious and united efforts seek to accomplish the common end—the regeneration of the great human family.

Miss Faithfull said she was sure that before any papers were read it would be the wish of every lady present to return thanks to Lady Bowring for the able paper which she had placed before them, and which touched upon a number of subjects which, she presumed, would be dealt with in the papers which would be read, and the discussions which would take place upon them, in the course of this conference. (Applause.) She would not, therefore, take up the time of the meeting in making observations upon any of those topics, especially as they were anxious to hear the papers read; but she could not resist the opportunity, which she wished to take on every possible occasion, of saying that, in her opinion, nothing could exceed the necessity of special training for women—that all the plans they made with regard to industrial employments and entrance into the higher professions would be utterly abortive if they could not get training for women while they were young. (Hear, hear.)

A very able paper was read by Miss Wollenholme on the "Married Women's Property Act," by Miss Tod, on "University Examinations for Women;" by Miss Porter, on "Education," and by Miss Boucherett, on "The Use Women would probably make of the Franchise."

At the outset, Miss Boucherett remarks that objections are often raised against giving women the franchise on the ground that they would make a bad use of it, and one way in which it is said they would misuse it is in promoting war. Their excitable temperaments, and the fact that its dangers and hardships do not fall upon them, would, it is thought by some, have this effect, so that to give women political power would be to add another inflammable material to the political fabric of Europe. To disprove this argument, Miss Boucherett quotes several extracts from *Le Droit des Femmes*, a French newspaper advocating the interests of women, which show that women in France were strongly opposed to the war, and had issued numerous protests in hopes of arresting it. She also points out that if it was true that persons who are not liable to be exposed to the dangers of war are particularly fond of it, and that those who are liable to its dangers are peculiarly averse to it, civilians would be the most warlike part of the population, and soldiers the most peaceful, which is contrary to the known fact. Miss Boucherett remarks that if Prussia were to give full satisfaction to the French government on the Spanish question, it would not suffice. The object is to humiliate the King of Prussia. These questions of *amour propre* do not concern us. The two nations are friendly at bottom, and questions of dynastic interest ought to be considered after national interest. Let voices be raised everywhere against the war. Let us protest, in the name of humanity, against the pastime of princes, which causes the blood of the people to flow. And here women have not only the right to interfere, but it is their duty to do so. Let them protest; that is what they can do. Who will dare to say now that politics do not concern wives and mothers? When politics entail such consequences, they concern everybody. The protest of women ought to be placed by the side of the protest of working men. The truth is, that women generally detest war, being inevitably shut out from everything that makes war attractive. To nurse the wounded and sick in the hospital is the nearest approach to active service that is possible for them,

and how unattractive is this service! A full share of the disagreeable conditions of war fall on women; they suffer from the taxes just as much as men, and mothers are even more unhappy than fathers when their sons are taken by the conscription, or enlist into the army for active service, while the worst evils caused by the existence of large standing armies fall heavily on women. Is it, then, wonderful that women hate war, and should protest against it? By excluding the most peace-loving element of society from representation, the warlike elements obtain an undue preponderance, and a nation is forced into war when of the individuals composing it the great majority desire to remain at peace. It is generally recognized that men excel women in their comprehension of the material things of life, and that women excel men in their comprehension of moral influences. If we consider the civilization of the present time we shall perceive that immense progress has been made in the way of material improvement, but that very little progress is made in moral improvement. Wonderful mechanical contrivances are invented, but we have not found out how to manage our poor-houses and prisons, and boys and girls continue to grow up wild in the streets of London, Paris, and the other great cities of Europe, and to turn into criminals. The reason is not far to seek. That section of humanity which best understands moral influences is deprived of political power. The present war is a singularly clear illustration of the effects of the undivided rule of the male sex. The engines of war employed in it are glorious triumphs of human intellect, but that a war should have taken place at all shows a wonderful failure of moral influences. If Europe can but read aright the lesson taught by the calamities into which she is plunged, such calamities may be avoided. The best guarantee for peace in the future would be to establish women's suffrage throughout the civilized world.

#### SPECIAL TRAINING FOR WOMEN, AND THE CONSEQUENCES OF THE WANT OF IT.

Miss Emily Faithfull, of London, then read a very interesting paper on this subject, as follows:

"It seems to me almost needless to justify a fact I was about simply to state, viz., that for want of special training a vast number of women are at this very moment positively starving—if not doing worse. It has been reiterated again and again, until it ought to be as apparent as the well-known theory that two and two make four. But in case any one in this room may require a proof that the old idea that women are supported by men is founded on fiction rather than fact, I must ask the indulgence of the members of this association, to whom the figures will probably be familiar, while I repeat the 'old, old story' of the results of the census of 1851 and 1861. In 1851 the number of widows and spinsters obliged to support themselves was two millions; in 1861 it had increased to two millions and a half, and there is every reason to believe that when the census returns are completed for 1871 the result will be still more startling. I am leaving entirely out of the question, you observe, the wives who work for their own subsistence, because you might say—and with some reason in the present state of our legislation on this subject—that husbands ought to support their wives, and consequently you might deny the practical use of giving any special training or definite employment to girls likely to marry—quite forgetting, however, that marriage is a lottery in which it would appear there is an ever-increasing number of blanks. So I shall rest my assertion upon the figures relating to widows and spinsters only; and I shall not even dwell upon these, for as far as the ladies of Newcastle are concerned, I am happy to say I shall have the opportunity of going into this matter at greater length in one of the two lectures I have been requested to give at your well-known Philosophical Institution next December, and the permanent members of this congress are already quite aware of the increasing preponderance of women forced to maintain themselves. We have, therefore, by an investigation, from which there is no appeal, this starting point. A large and rapidly increasing number of women are compelled to be their own bread-winners. How are they to accomplish it? I confess I see but one way, and that is by special training. I used to be told as a child that there was no royal way to learning, and it is equally true that there is no royal way to bread-winning. When some bank failure or some unexpected misfortune drives a man without preparation to earn his own living, we pity him much, and anxiously watch the result. If he is successful there is no limit to our surprise, and we pronounce his case exceptional. How then can we expect girls (brought up in the belief that all they want will always be provided for them) to enter upon any successful career without previous training? Novelists may draw charming pictures of heroines supporting entire families, without any special

gift or preparation, but I can only say—and I say it with deep regret—that my twelve years' practical experience does not furnish me with a single illustration of so remarkable a phenomenon. And yet my work brings me into contact with women of all classes, from the highest to the lowest, throughout the entire kingdom. This experience, on the contrary, has afforded me pictures of a totally different character; it has supplied me with dismal but unanswerable facts; but I could not, without breach of faith, tell you of the ladies who come to my office asking for work of any description, to meet the most pressing necessities, who are utterly unable to undertake it through deficiency of early training. As an illustration I will, however, mention that quite recently I was requested to fill up an appointment; and out of the numerous women struggling for some means of subsistence, I had considerable difficulty in obtaining twenty efficient candidates. People continually say to me: 'I can't think that there are really so many destitute ladies as you say; whenever I hear of friends requiring governesses, or lady nurses, or matrons, they have such a difficulty in finding any one fit for the post they offer.' Of course, it is difficult to find any one up to the mark in ranks recruited by undisciplined, untutored women, who generally commence their struggle in the face of some sharp sorrow, which has probably deprived them of any little energy they may have possessed, and left them utterly unfit to acquire new habits of life, or to contend with the difficulties they are so suddenly forced to meet.

"Some one, perhaps, is ready with the objection that matronships are not posts ladies naturally care to seek. I am glad of the opportunity of saying that, with the present needs of educated women, we require openings of a higher and more suitable character; but I am forced to deal with things as they are; and on one side we have a number of women begging for work of any kind; on the other, a few somewhat unsatisfactory openings, I grant, but from which this struggling multitude is shut out for want of special training. But I shall now perhaps stand in danger of the charge of fault-finding without offering any suggestion as to how the remedy is to be applied. It will, however, be seen on reflection that no law can be laid down beyond the broad one of demanding some kind of special training for every girl in the kingdom. The adaptation of the principle must be left to the individual means and position of each family. I myself venture to think that we ought to fit girls for the exercise of some trade or calling according to their status in society, and that we ought to open our various professions and handicrafts to women far more freely than we do at present. But as I fear it will be some time before the necessity for doing so is apparent as the prejudices which oppose such a sensible line of conduct, I must content myself, at the present moment, with urging upon all who hear me an excellent piece of advice given by Lady Morgan years ago, and actually put into practice by our own royal family: 'Give every girl a trade—a profession, if the word suits you better; cultivate everything in moderation, but one thing in perfection, no matter what it is for which she has a talent—drawing, music, embroidery, and housekeeping even; give her a staff to lean on; let her feel that this will carry her through life without dependencies.' 'It is necessary to give my boys a solid education,' argues the parent, who scans the future for profit; but for girls, the alpha and omega of instruction is still the indispensability of marriage—a doctrine prolific of consequences, from which I am convinced every good-hearted man would shrink if he once persuaded him to look them honestly in the face. But what if the marriage never comes? The father's death cannot be delayed forever, or the provision secured for the daughter which has not been previously stored. This is what comes every day of the week. She is thrown on the world penniless, unfriended, and finds that the customs of society have utterly unfitted her to earn her own bread. Her brothers have some sort of footing in their different callings, but have probably formed ties which shut out all prospect of help from such quarters. They have enough to do to sustain their own position in the world; it is as much as they can manage to keep the wolf from their own door. Nothing remains for women thus situated but work on their own account or starvation, and, as the bulk of our people are now living, up to the last farthing they possess. As a dangerous system of extravagance has grown up on the right hand and on the left, there arises from every class of women the cry that work is wanted, and yet no work is to be had, for want of special training must exclude all candidates for remunerative employment from admission to the practical labor market. No one here, I am persuaded, is so destitute of common sense as to need any further explanation

of the consequences of being placed in a position so terrible. And yet, if this be so, will those who are mothers rest content till they are assured that the girls—now so tenderly guarded—are placed beyond the risk of needing work, or fitted by some special training for undertaking it the day before it comes on which such a course is forced upon them? It would be difficult to exaggerate the difficulties which want of training entails upon the so-called educated women of the present day. Widows and orphans of clergymen, merchants and professional men are continually applying to me, earnestly imploring the remunerative work for which their want of training naturally excludes them. If, indeed, it is necessary to explain the consequences further, I can give an example which would be multiplied too easily; in fact, I mention it rather as a type than an example. The daughter of a professional man, whose income died with him, has been bravely battling for the last eighteen months; her only brother has emigrated, and her mother is a confirmed invalid. She has sometimes succeeded in getting a little money by sitting up as nurse with a sick child or dying woman, but has utterly failed in obtaining permanent employment. She has tried to do so over and over again, but could obtain no trial even, owing to want of previous training. About ten days ago, just before I left London for the British Association meeting at Liverpool, she came to me and said, 'I have been gradually selling everything we have; all our little stock of furniture went long since, and now we have only the very clothes we wear; I can't hold out a fortnight longer.' I repeat again, I quote this case as a type rather than an example; for if I had to make a statistical return from the register kept by my secretary, I should have an overwhelming number of equally distressing ones to place under the same head. You will have noticed that I have only been pleading for special training, with a view to escape from material destitution. I need scarcely remind you that this is the very lowest view of the subject I could take; but as long as a practical people like the English reject any notion of change founded on so evident a necessity as the want of bread, I have no hope whatever that they will prove themselves open to the conviction of higher and more subtle needs, or remember that women cannot live by bread alone, but require full and free access to all resources where the soul can find food and satisfaction. One word more, and that must be in relation to the obstacles which stand in the way of special training for women.

"I. There is the short-sighted policy which rejects everything for which it does not see an immediate return.

"II. The forlorn hope of a possible husband who will once and forever place the daughter out of the reach of want. Both these tendencies discourage the proper training of women, and favor the cultivation of showy but superficial accomplishments in the place of it. We accordingly see, in the place of elementary training, wretched attempts after what Miss Cobbe calls 'mock music, and mock drawing and painting,' which lead to nothing but pretentiousness and bad taste. To this desultory kind of instruction may be traced many of the well-known defects in women, of which we hear so much in the present day. The third lion in our path, and it is a very dangerous lion indeed, is the false and contemptible sentiment that a woman loses caste by training for or undertaking paid work. We have only recently acknowledged that work is honorable in a man; perhaps it is too much at present to expect idleness to be considered discreditable even in a woman."

## Letters from Friends.

### A LITTLE BIT OF A CRITICISM.

VINELAND, N. J., Oct. 24th, 1870.  
To the Editor of the Revolution:

I have just been reading in *The Woman's Journal* a strange attack on THE REVOLUTION, because you advocate liberal views of marriage and divorce.

This criticism, it strikes me, comes with an ill-grace from a newspaper whose two principal proprietors, in making themselves husband and wife, shocked the whole world out of its propriety by creating a new and radical marriage service, and by defiantly refusing to be called by one another's name. Further-

more, it is with a specially ill-grace that *The Woman's Journal*, in rebuking what it calls "The organ of The Union Woman's Suffrage Society" for your advocacy of a freer divorce, remembers to forget that some of the most prominent officers of its own pet and rival association, and likewise some of its best known speakers and contributors are divorced women. I do not think the worse of these good women because they have been divorced from unworthy husbands; but *The Woman's Journal*, which declares that it believes in "marriage for life," and "deprecates all this loose pestiferous talk about easy divorce," would do well to pluck out the beam from its own eye before it seeks for the mote in yours. This I venture to send you as the opinion of

A MARRIED WOMAN.

### FROM WASHINGTON.

WASHINGTON, D. C., Oct. 19th, 1870.

DEAR REVOLUTION: As predicted in my last, Secretary Cox, of the Interior Department, has tendered his resignation to the President. Who his successor will be rumor saith not; but should a gentleman from Ohio be determined upon, the interests of the country would be promoted, and the mental calibre of the Cabinet vastly increased in the appointment of "Bluff Old Ben Wade." Politicians, I presume, have the thing already "fixed up," with a view of controlling the vast patronage falling to the Interior Department.

It is hinted that the questions upon which the disagreement hinged between the President and Secretary were purely of a party character, the latter not being willing to lend his official influence to aid in the election of certain disreputable congressional candidates. The late Secretary is a gentleman and a Christian, and would be superior to St. Paul, *provided he was sound on the woman question*. Herein lieth his mortal weakness. The arbitrary exclusion of women from the Census Bureau is a matter-of-fact, and stands recorded for all time against the otherwise unblemished official character of this otherwise model Secretary.

### TREASURY DEPARTMENT vs. CONGRESS.

A disgraceful fact, for those concerned in it, has just come to light in the Treasury Department. It seems that Congress, in making appropriations for the present fiscal year, struck out a clause prepared at the Treasury, granting two thousand five hundred dollars salary each to the nine heads of divisions therein, and made only the usual appropriation for the heads of one thousand eight hundred dollars each, by including them in the appropriation for clerks of class four. An appropriation of twenty-two thousand five hundred dollars was also made, as usual, for addition clerks in the Secretary's office.

It now appears that the law of Congress has been set aside, and its meaning and interest frustrated by the Secretary, and the twenty-two thousand five hundred dollars is being expended in paying additional salaries to the very nine heads of divisions, contrary to the act of Congress notwithstanding. The remainder, or surplus, is being divided monthly among meritorious (political) clerks, much to the dissatisfaction of many non-recipients.

The twenty-five additional clerks, women copyists at nine dollars per year as intended by law, may beg and starve, in order that a

few political wire-pullers may be encouraged to serve the ambitious designs of the Secretary.

Mr. Boutwell is raising a storm around himself, and will yet be glad to call upon women who picked lint and collected sanitary supplies for the army, to protect him from its wrath. I hope they will let him suffer, even as I have seen deserving, intelligent women suffer, whom he turned from his office in his peculiar, heartless manner, declaring he could give them no employment.

Women need the franchise to protect themselves from such abuses of powers perpetrated at their expense. Had we a President who, Jackson-like, would swear "by the Eternal" the laws shall be faithfully executed, such abuses might be remedied, and justice done those who have lost husbands, brothers and sons to "maintain republican principles."

MARBLE HEAD.

### FROM NEW YORK STATE.

FIVE CORNERS, Cayuga Co., N. Y.,  
October 12th, 1870. }

Woman is shamefully oppressed. She may work like a slave all the days of her married life. She may earn and accumulate property together with her husband; but it is all considered his. She can own nothing, earn nothing, possess nothing outside of her husband. The property is all considered solely his. He can control it as he pleases, and will hold his wife's hard earnings from her if he chooses, and she must abide his decision, however cruel and unfair that may be. It has looked very nice in poetry to have men extol woman—speak of her as an angelic being exerting an influence over her son or sons that made them the great and good men they were. This really seems like an empty sound, or a poetic effusion, when their conduct toward woman (judging from the laws they have framed), places her on a level with minors and children. But I am thankful there are some noble men who advocate equality of the sexes, and can say, as did Theodore Tilton in his definition of a lady, "A lady equal with her Lord; freed not from her duty to him, but forced from her subjection to him. A lady is a wife, equal with her husband; a sister, equal with a brother; a woman, equal with a man." O, may many more such be raised up speedily.

MELISSA H. CORWIN.

### FROM THE WEST.

MONTICELLO, MINN., Oct. 10th, 1870.

EDITOR REVOLUTION: A correspondent in your paper (page 413) states that "one can live comfortably on one dollar, and good enough for a Prince for two dollars, per week" in some place. If that alludes only to food, I will inform you that one can have plenty and excellent food for about half of that here now. Wheat, the best, is about seventy-five cents per bushel—has been less than fifty cents a long time. A bushel of wheat weighs sixty pounds, and will last one month at least—two pounds per day. So much for the staff of life. Fish is abundant; also game for them that think they need such food. There are several kinds of wild berries, and you can raise a bushel of strawberries from a square rod of ground, and plenty of other berries, vegetables, and all the food one person needs from one quarter of an acre. Pumpkins, beets, and maples furnish all the sweets you need. This

is true about many places West; still there is some poor land, and some that is exposed to drought and early frost. *Here there has been no frost yet this fall.* Here is plenty of wood. Good persons of either sex who would like to come here may write to me.

F. H. WIDSTRAND.

#### BADGE OF DEPENDENCE.

EDITOR OF REVOLUTION: You ask, "How long must a woman's garments be a badge of dependence?" I answer, just so long as they are fashioned in the present way, to express dependence by making free action impossible. Women will find it necessary to adopt such garments as are appropriate to the work they have to do, and they will discover that "business suits," in multitudes of cases, must be made to allow the limbs free motion, as well as free action to the lungs, and not, as now, to hamper them.

Woman can never reach to the highest inspiration and aspiration while her physical organs of respiration are denied their full play. While we are in this world our spiritual development depends upon, as it is manifested through, our bodily organs.

Health, wholeness, holiness, are all one. The human is the most perfect of created forms, and a healthy woman is the highest incarnation of the Divine Love and Wisdom. On her coming depends the regeneration of the race.

F. S. C.

#### ANNA DICKINSON AT HOME.

PHILADELPHIA, Oct. 17th.

This evening, October 17th, Miss Dickinson inaugurated our brilliant "Star" course of lectures. Her friends received her, as usual, in force. Time only can make her seem aught but a miracle. So young, so pure, so beautiful, and yet so bold to assert the right. Earnestly she inculcates reform, and the return she receives goes forth in humble charity. No girl of her age ever gave so much of her earnings to the poor in purse. I long to tell you of the quiet good she does, but dare not. Yet the world knows that in her character of pioneer woman lecturer she has won for herself fame, wealth, and gratitude.

M. H.

The session of 1870-71 of the Woman's Hospital Medical College, of Chicago, was formally opened last week. The inaugural address was delivered by Dr. W. H. Buford, President of the Faculty, who gave an elaborate and interesting account of the history of medicine and surgery since the admission of women as students. The only woman's name we notice among the Faculty is that of Mary H. Thompson, M. D., Professor of Hygiene and Clinical Obstetrics and Diseases of Women.

In Elmira, the other day, a young lady was discovered who helped her mother at the housework. Within two weeks she had several desirable offers of marriage, one of which she accepted. Elmira mothers are getting more help from their girls than they ever dreamed of before.

Miss Lillie Chase and Miss Nora Perry have been chosen editors of a daily paper to be issued while the Woman's Suffrage Fair is being held in Boston.

### About Women.

Boston has a woman's rights library.

They have a Sorosis society in Danbury.

Miss Dix urges hot lemonade for dysentery.

The Natchez Institute opened on Oct. 4th with 395 girls.

Montana has 14,383 men and but 3,411 women.

Mrs. Van Cott, the Methodist revivalist, is going West.

Major Pauline Cushman, the Union spyess, is in Buffalo.

Thirty housekeepers in Troy are importing Chinese servants.

A company of Wisconsin women are hunting prairie chickens.

Some of the English hotels are supplied with female porters.

The Indianapolis Medical College refuses to admit women or negroes.

Mrs. James E. Tenney has been appointed State Librarian of Michigan.

Mrs. L. M. Stagg, of Santa Cruz, is driving a thriving grocery business in that enterprising town.

Rosa Bonheur is engaged in painting the favorite dog of the Emperor Alexander II, of Russia.

The Methodists are about to open a seminary for young ladies and gentlemen at Salt Lake City.

Baboo Chunder Sen, the Hindoo reformer, agrees with Miss Anthony on the subject of woman's rights.

The Woman's Union Missionary Society, of New York, sent five female missionaries to India October 1.

Queen Emma, relict of Kamehameha, King of the Cannibal Islands, died in Honolulu on the 20th ultimo.

Mme. Parepa-Rosa will pass the winter in London, returning to America with an opera troupe next spring.

A Mr. Johnson has introduced a bill into the Georgia Legislature making "dissatisfaction" a cause for divorce.

The late Mrs. Joshua Bates bequeathed \$75,000 for the erection of Wesleyan Chapels in Cumberland and Scotland.

A Hindoo widow has donated \$2,500 to enlarge a school of the London Missionary Society at Burhampore, India.

Mrs. H. F. Durant, of Boston, has contributed \$10,000 worth of books to the library of Mount Holyoke Seminary.

A lady is working at the cabinet-making trade in Iowa, and is said to be making money. She is a native of Sweden.

The Agricultural College of Amherst, Mass., will receive young women, and teach them horticulture.

Troy boasts of a woman sharp-shooter who can hit the bull's eye of a target every shot at a distance of forty rods.

The veiled women of Egypt exhibit a dawning appreciation of their "rights" by demanding air and sunshine.

Texan ladies who feel aggrieved by anything in the papers go to the office and smear the editor's face with printing-ink.

The Litchfield *Enquirer* speaks in highly complimentary terms of a lecture by the Rev. Olympia Brown.

Blank forms of proposals are used by Minnesota ladies when their young men are slow in coming to the point.

A couple of ladies near Rough and Ready, Nevada county, are prominent among the quail-hunters in that locality.

In Dresden, the Liberty Party, in its platform, has declared in favor of the political equality of woman with man.

Some Western towns are employing female clergymen in self-defence, as they never run away with the girls in the congregation.

The Spaniards have a saying:—"At 13, marry your daughter to her superior; at 20, to her equal; at 30, to anybody that will have her."

Jennie Collins has obtained money enough to justify her in hiring a hall in Boston for the use of working women for reading and social purposes.

Mrs. M. M. Bostwick has been appointed a clerk in the Washington Dead Letter Office, *viz* Mrs. Petigru King, who recently resigned to get married.

A healthy girl in Blairsville, Indiana, recently drank twenty-seven glasses of beer at a single sitting of not more than two hours. She is a very fine girl.

The Ladies' Missionary Association of Hartford, Connecticut, have a mission in Mexico which numbers eight churches and 300 Mexican converts.

The Brooklyn *Union*, in an article on tight boots, says a young lady in Hartford had such sore feet on her wedding day that she couldn't stand up to be married.

A sum sufficient to enable Mrs. Allen to attend a course of medical lectures at Philadelphia was recently raised by the woman's rights women of Des Moines.

The wife of Congressman Brooks sets a good example at the watering places by nearly always dressing in black, and wearing her own gray hair in modest puffs.

Mrs. A. A. Jacobs, of Holland, has passed her examination as a physician with great success. She is the first Jewish lady of Holland who studied for that profession.

At Fond du Lac, last week, a slim-looking German woman brought down town a wheelbarrow, bought a bag of flour, and wheeled it home, a distance of half a mile.

Queen Augusta reads her war dispatches to the people from her balcony. She appears in a plain morning dress, and tells the whole story, whether of victory or defeat.

The New York *Evening Post* tells of twenty married women in that neighborhood who propose to become preachers, but who heretofore "have only been lecturers."

The mothers-in-law of Brigham Young have formed themselves into a co-operative society, the object being to compel Brigham to "do equal" and exact justice to all his wives.

A. T. Stewart's Home for Young Working-women, when completed, will be a building of magnificent appearance, with accommodations for fifteen hundred occupants. But many of the girls would a great deal rather board in the plainest three-roomed cottage where she could be "one of the family."

# The Revolution.

LAURA CURTIS BULLARD, Editor.

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## WHAT FLAG SHALL WE FLY?

It grieves us to find certain organs of the woman's movement narrowing down our great reform to the mere dimensions of a demand for the elective franchise. *The Woman's Journal*, for instance, lifts its hands in gentle shudder at the impropriety of what it regards *THE REVOLUTION's* latitudinarian discussions, and warns us to "stick to the point." What are these discussions, and what is this point? The discussions for which we are criticized run over the whole range of woman's needs and demands, rights and wrongs, opportunities and enterprises—including her work, her wages, her property, her education, her physical training, her social status, her political equality, her marriage, and her divorce. The "point" to which we are asked to stick is the single one of woman's suffrage.

We reject the advice—not because we do not respect its source, but because we do not believe in its wisdom.

In the first place, the *Woman's Journal*, in attempting to reduce the woman's movement to the square-inch of a ballot, writes itself down in 1870 as more conservative than the originators of the movement were in 1848. It turns back the sun on the dial. It makes not even the crab's progress, which is sideways, but goes directly to the rear. This will be clearly seen by any one who takes pains to refer to the proceedings of the original woman's rights convention at Seneca Falls, held in July, 1848—more than twenty-two years ago. The utterances of that convention were far in advance of the customary editorial comments of the *Woman's Journal* of the present day. William Henry Channing's report on divorce, presented at Worcester in 1851, was as radical as any utterance that has been made since. Not only the original convention, but other similar assemblages which followed it in quick and brilliant succession, dealt freely with the whole circle of those very questions which are now discussed in *THE REVOLUTION*, and against which the *Woman's Journal* warns womankind. The early pioneers never thought of confining themselves to the one point, and one only, to which the *Woman's Journal* asks *THE REVOLUTION* to stick. On the contrary, the whole volume of woman's industrial, social, intellectual, moral and religious functions, duties, and relations was always and invariably opened in every convention in those brave days. We prefer the earlier plan of the radicals to the later modification of it by the conservatives. "No woman, having tasted old wine, straightway desireth new, for she saith the old is better."

In the second place, the *Woman's Journal* does not stick to its own point. That paper

cannot possibly advocate woman's suffrage without explaining why woman wants suffrage, namely, for the settlement of those identical questions which this sagacious critic forbids a woman's newspaper to discuss! Why does our Boston cotemporary demand suffrage at all? Merely as a bauble, an ornament, a gewgaw? Nay, but a weapon, an instrument, a scepter. The *Woman's Journal*, like all the other advocates of the cause, demands woman's suffrage in order, for instance, to secure woman's title to her own property—and this opens the question of woman's right to hold and bequeath her own earnings; in order to increase woman's compensation for her toil—and this opens, directly or indirectly, the question of labor and capital; in order to arrest the growing evil of drunkenness—and this opens incidentally the question of temperance; in order to secure woman's admission to the learned universities—and this opens the question of the co-education of the sexes; in order to settle her disputed title to her own children—and this opens the question of the comparative authority of father and mother; in order to maintain for her a just personal freedom, as well after marriage as before—and this opens the question of her sovereignty over her own person; in order to provide for her, in too many sad and agonizing instances, a necessary relief through divorce—and this opens the whole question of the just relations of the sexes. The woman's movement includes all that affects woman's welfare; and as suffrage is the symbol only of her political independence, suffrage therefore represents but a small portion of her universal enfranchisement.

In the third place, the theory propounded by the *Woman's Journal*, and which it offers for the acceptance of all similar papers as the true method of conducting our great reform, is open to the grave objection of always presenting this movement in the most disagreeable light in which it can possibly appear to woman's eyes. For this theory gives it wholly a political character; and women are, in the present state of society, more averse to the political than they are to any other phase of the woman's movement. We value the ballot as precious; we ask for it, and yearn to possess it; we wait anxiously, and with beating hearts, for the day when our Mother Country shall not be ashamed to call her daughters, as well as her sons, enfranchised citizens. But we are not dreamers or fanatics; and we know that the ballot, when we get it, will achieve for woman no more than it has achieved for man. And to drop all other demands for the sake of uniting to demand the ballot only, may seem the whole duty of the *Woman's Journal*, but is only a very small part of the mission of *THE REVOLUTION*. The ballot is not even half the loaf; it is only a crust—a crumb. The ballot touches only those interests, either of women or men, which take their root in political questions. But woman's chief discontent is not with her political, but with her social, and particularly with her marital bondage. The solemn and profound question of marriage—what should bind, and what should break, the bond—is of more vital consequence to woman's welfare, reaches down to a deeper depth in woman's heart, and more thoroughly constitutes the core of the woman's movement, than any such superficial and fragmentary question as woman's suffrage. The *Woman's Journal* attempts to contract a whole heaven of day-

light into one diminutive focus. But the greatest reform of modern times—a movement whose issues reach to the whole circle of woman's joys and hopes, loves and sufferings, toils and sacrifices, consecration and martyrdom—refuses to be thus belittled to a single, albeit a shining, point.

In the fourth place, *THE REVOLUTION* cannot copy the example of the *Woman's Journal* in another respect; it cannot dwarf itself into being the organ of any association. We sympathize as heartily with the Union Woman's Suffrage Society as the *Woman's Journal* does with the American Woman Suffrage Association, but we do not undertake to speak for anybody save our own garrulous selves. It was the glory of Mr. Garrison's *Liberator* that he never would consent to square his columns to a measuring edge with the constitution and by-laws of the American Anti-Slavery Society. He discussed every topic connected directly or indirectly with the whole momentous theme of human freedom. *THE REVOLUTION*, in like manner, seeks to be the *Liberator* of woman-kind. It may be well enough to restrict an association or a convention to a narrow parliamentary adherence to the single topic named in its constitution or its call, and to conduct its proceedings under the ruling of Jefferson's Manual; but a journal like *THE REVOLUTION*, devoted to whatever concerns the welfare of women, must be free to pursue its theme in more directions than one. In undertaking the conduct of this newspaper, we took into our hands a harp of more than a single string. Instead, therefore, of sticking to the solitary point which the *Woman's Journal* indicates, we hereby dedicate these columns anew to each and all the multitudinous interests connected with the industrial, social, intellectual, civil, political, moral and religious progress of the disfranchised half of the American people.

## MR. NAST'S DISCOURSE TO WOMEN.

It has been popularly supposed that Mr. George William Curtis exerted some advisory influence over the several publications of the Harper Brothers—as, for instance, the *Weekly* and the *Bazar*. This pleasing allusion is dispelled by a cartoon in the last *Bazar* designed to satirize the woman's rights movement, of which Mr. Curtis is a conspicuous advocate. This crude and rough picture—which seems singularly devoid of Mr. Nast's usual wit—is entitled "Will the coming woman do general housework?" The object of the picture seems to be to illustrate and enforce the degrading idea that the chief end of woman is to be a house-servant. Now, is it the chief end of man to clean the streets? or to dig ditches? or to carry a hod? or to drive a jack-plane? or to make shoes? or to draw caricatures? No. Neither is it the chief end of woman to sew shirts, or to bake bread, or to dust furniture, or to wash clothes. Mr. Nast must either entertain a very poor idea of woman and her aspirations, or else he is lending his crude cleverness to the perpetuation of the vulgar prejudice that woman's chief function in life is to be a domestic drudge. Mr. Nast's dozen little pictures, which go to make up this ungallant cartoon, are starred-and-gartered with mottoes through which the artist appears anxious to read certain lessons to womankind:—for instance, "cleanliness is next to godliness," a motto far more needful to be commended to

men than to women; "work is no disgrace"—as if an innumerable army of ill-paid working-women did not know already that the only disgrace of their work falls on their hard employers; "there is more trouble in having nothing to do than in having too much"—as if women do not generally have more to do than men, day and night, so that it has passed into a proverb that "woman's work is never done." It is not women, but men, who need to be instructed in household duties. The great mass of men have yet to learn that they have other duties at home than simply to eat viands of their wives' cooking, wear shirts of their wives' making, and put on slippers of their wives' embroidering. A man's home duties may not be so multitudinous and minute as a woman's, but, such as they are, they are equally imperative. Our reply to Mr. Nast is, that so far as concerns the family and all pertains to it, woman is man's teacher, and not man woman's. Mr. Nast's mother, or sister, or wife (if he is fortunate enough to have any of these appendages), could give him more instruction on this beautiful theme than the little wisdom which his own brain has contributed to his uncouth cartoon.

#### SECOND DECADE CELEBRATION.

There will be found in another part of our paper an epitome of the proceedings of the Convention, held in Apollo rooms, New York, Oct. 21st, in celebration of the second decade since the inception of the woman's rights movement at Worcester, Massachusetts, twenty years ago.

In spite of an earthquake, and a severe gale of wind and rain which passed over our city, on Thursday, the reunion in the parlors of the St. James Hotel, on the same afternoon, was a complete success. The elements did their worst. The sky wept, and the earth shook, but nothing daunted the champions of woman's freedom gathered in large numbers, intent upon refreshing their spirits, and renewing their courage by communion with friends and co-workers.

The saintly beauty of Lucretia Mott, which reminds us more of a spirit that has passed beyond the veil, and found rest in the peace of heaven than of aught else, the silvery locks and fair gracious presence of Paulina Davis, the benignity and motherliness of Mrs. Stanton, the earnest, honest face of Susan Anthony, were contrasted with a large number of young workers who have engaged in the good cause at a comparatively recent period, and look up to these matriarchs and pioneers in something the same spirit that disciples looked up to the prophets of old. Noticeable among the distinguished guests were Mrs. Lucas, sister of John and Jacob Bright of England; Mrs. Godby, wife of the leading reform advocate of Utah, and Mrs. Gov. Jewell of Hartford. The occasion was one that will long be remembered with pleasure.

Friday, the 21st, dawned clear and cold. The meeting was organized at Apollo rooms, Twenty-eighth street, with Mrs. Davis in the chair. The audience was a fair one, although the Unitarian Conference, then in session in this city, drew off a considerable number of friends and sympathizers. Mrs. Davis, the president, delivered an address embracing the history of the cause from its inauguration, which was listened to with interest. This

was followed by a number of short speeches congratulatory and commemorative.

The evening session was much more largely attended, in spite of the fact that Thomas Hughes, an Englishman whom we all love and honor, was announced to speak at Cooper Institute. Mrs. Hazlett, from Michigan, led off in a stirring speech, which was followed by Mrs. Stanton with her argument on marriage and divorce. So great was the desire to hear her that people sitting in the rear of the hall brought their chairs forward and completely filled up the aisles.

As we sat there listening to Mrs. Stanton's clear, sharp logic, which was responded to by intent faces, glistening eyes, and nods of assent, without one look or motion that did not imply profound respect for the speaker and her subject, we could not help recalling the first woman's rights convention we ever attended in this city, some twelve years ago, where the speakers were met with hoots of derision, and the services of the police were required to keep order, although the sentiments then advanced would be considered conservative when compared with Mrs. Stanton's bold and fearless expressions.

Surely, this fact shows what wonderful strides our cause has made within a single decade, towards that ground of vantage which neither ridicule nor unreason can assail with the smallest hope of success.

In spite of a combination of ill omens and unfortunate circumstances calculated to damp the courage of the most hopeful, the friends of woman may congratulate themselves on the complete success of the second decade celebration. When the third decade occurs, we hope to celebrate the granting of suffrage to women in every State in the Union.

#### MORE NICE THAN WISE.

The *Independent* says with regard to the late movement of the woman's suffrage party in Massachusetts to press their claims to the ballot:

"The Democrats of Massachusetts did not condescend to entertain the question of woman's enfranchisement in their State convention. A diligent search failed to reveal any woman belonging to the party who could be sent to the convention as a delegate to advocate the rights of the sex. A resolution affirming the right doctrine was read to the convention by a male delegate, and referred, without debate, to the committee on resolutions, by whom it was smothered. Lucy Stone and her husband spoke on the subject in Fitchburg the evening before the convention, and some of the delegates gave them a hearing. They did not seek to enter the convention themselves, not being members of the Democratic party.

We are at a loss to know how a woman can belong to any political party in our country. We should blush to own ourselves members of any political body which ranked us below negroes, and with idiots and criminals, as incapable or unworthy of exercising the right of suffrage. Did the contemptuous treatment which the women of Massachusetts received from the Republican Convention have the same effect upon them as a beating upon a spaniel—make them turn and lick the hand that dealt the blow? Was there not a woman to be found there, after rejection by one party, with spirit enough to go and press her claims upon the other.

We had supposed that the only reason why the Republicans were first visited by the delegates was because their State convention was first in order of time.

Mr. Henry B. Blackwell, as a member of the Republican party, might have felt some delicacy about going to the Democratic Convention; but why Mrs. Lucy Stone should have shared this feeling, we cannot understand.

She is, we hope, sufficiently free from the old heresy that a man and wife are one, and that one the husband, not to feel that she is by marriage to a Republican merged into that party.

We ask men for suffrage because it is the only way we can get it. We ask it of each party as an act of justice; but we do not pledge ourselves to vote with either side. The ballot was given the negro without any such restriction. Women who believe in the principles of the Republican party will naturally vote with it when they obtain the franchise, and women who agree with the Democrats will, as naturally, join that political organization.

Mrs. Livermore said that the women she represented were "married into the Republican party." But we claim to represent a large number of women who, though wedded, are not married into either Church or State organizations by that fact; women who, when accepting our husbands, did not accept their theology or their politics; but who, though wives, have souls of our own, minds of our own, and wills of our own, still left us; who scorn to call ourselves members of any political party now existing, since they consider us unworthy of the franchise.

But though we repudiate all membership with either party, we will press our just claims upon both.

In remembrance of the woman in the Scripture, we will reiterate our demands before our unjust judges until they are wearied into granting them. But we will never sell ourselves to either party. Give us the ballot; we claim it as the badge of our citizenship. And having gained this fundamental right, we will exercise it like the free women we are, by voting for whom we choose, and by joining whatever party we may think best, or by forming a third party of our own.

#### A FADELESS CHARM.

The Connecticut *Herald* inquires:

"Is it the fate of women to be 'courted,' when they enter the political arena, as well as in social life? The Massachusetts woman suffrage people have discovered this to be so in their case."

As the point has been conclusively settled by our Massachusetts friends, we only have to remark that to be courted has always been considered strictly within the limits of woman's sphere. The hue and cry which was raised sometime back by the opponents of woman's suffrage, that it would act like a white frost on male gallantry, has been silenced forever by the scenes at the polls in Wyoming Territory. A woman with the ballot in her hand possesses a charm never discovered before. Even washerwomen, who are not generally considered among the adorable, were driven to the polls in nice carriages, and handed out with the last touch of masculine politeness. Happily the vote is a fascination which even age cannot destroy, and before which ugliness will lose its baleful power. In hotly contested elections of the future, we shall be prepared to hear of many plain maidens drawing matrimonial prizes by the magnetism of votes, who else would be doomed to waste their sweetness on the desert air.

### WHAT THE PAPERS SAID ABOUT THE SECOND DECADE CELEBRATION.

The tone of the city press, before and during the progress of the meeting, was so highly favorable to our cause that we feel we cannot do better than to lay before our readers some brief extracts from the reports and comments of the daily papers:

#### THE ST. JAMES RECEPTION.

The parlors of the St. James Hotel were the scene of a delightful reception and reunion of the advocates of woman suffrage on Thursday afternoon, between the hours of three and five. It was especially a meeting of reminiscences, recalling to many of the pioneers in the woman's cause hours of severe toil and labor, and some bitter experiences, not unmingled with times of rejoicing.

Twenty-two years ago, in 1848, the first meeting for the inauguration of the woman's rights movement was called at Seneca Falls, by Mrs. Lucretia Mott and Mrs. Cady Stanton. This was a local meeting, and the first National Convention assembled at Worcester in 1850. The Convention at Worcester, of which yesterday was the second decade celebration, was the real national commencement of the suffrage movement.

Thus the meeting yesterday was one of peculiar interest to the veterans and members of the Association, and all seemed happy in the contemplation of past labors and future triumphs.

Among the large number of distinguished ladies and gentlemen present were noticeable Lucretia Mott, the good, motherly-looking Quakeress, her intellect undimmed by age and toil, as happy and bright as any of her younger associates; Mrs. Cady Stanton, Miss Anthony, Mrs. Martha C. Wright, sister of Lucretia Mott, Mrs. Joselyn Gage and Miss Julia Gage of Fayetteville, Mrs. Sarah Fugh, Mrs. Lucas, sister of John and Jacob Bright of England, the former of whom advocates the reform movement, and the latter woman suffrage; Mrs. Caroline Stratton of Pennsylvania, Mrs. Ballard of Tus Revolution, Mrs. Governor Jewell of Hartford, Mrs. Elms of Derby, Conn., Mrs. Denman of Quincy, Ill., Mrs. Lillie Devereux Blake, Mrs. Pauline Wright Davis, one of the pioneers, Mrs. Dr. Lozier, Mrs. M. Adele Hazlett, Mrs. Trott, matron of the Girls' Lodging-House of this city, and many others equally well known.

The gentlemen were represented by Theodore Tilton, Edwin A. Studwell, Prof. Wilcox of Washington University, Mr. Packard of Packard's Monthly, the Rev. Henry Powers of Brooklyn, Alexander Delmar, Mr. Lewis of the National Intelligencer, Col. Hastings of the late war celebrity, etc.—N. Y. Sun.

#### PROGRESS MADE.

As Mrs. Harriet Beecher Stowe says: "The great cause is bound to go. . . . This is a thing coming in the progress of society so surely that no man or woman can do much to help or hinder, in the long run." Therefore let the *Star*, the *Tribune*, and all the rest of the opposition papers, do their best to hinder the movement. Mrs. Partington long ago set them an illustrious example when she tried to keep back the waters of the Atlantic with her broom.

The twentieth anniversary of the declaration of the national independence of women will be celebrated in this city to-morrow. A few days since our Cuban friends celebrated their first anniversary with salutes, banners, and speeches. It would be perfectly proper for the women to order a salute to be fired from the City Hall Park. We are sure our gallant Mayor would not object.

Nothing of this noisy nature is likely to take place, however. Let all such powder-burnings be left to men and boys who know no better. Women are not aggressive in this movement; they are not up in arms; their revolution appeals to the morals and intellects of the race, and has nothing to do with brute force.—N. Y. Globe.

#### FRIDAYS MEETINGS.

The Convention was a highly interesting one in many particulars, and the pioneers of the cause who engaged in active service twenty years ago proved themselves as business-like and ardent as at that time. Mrs. Pauline Wright Davis delivered the opening address, and with a dignity of manner peculiarly charming proceeded to sketch the whole movement from its inception to the present time, as well as the causes which led to it. She was followed by Mrs. Mott, who had taken her place among the audience, but who was persuaded to make a few remarks. She was enthusiastically greeted

by the ladies, and frequently interrupted by applause. Mrs. Gage very sensibly spoke of the advance in the cause of education for women, and reviewed in a careful manner the progress in each particular branch of science.

Several letters from various parts of the world were read by Mrs. Griffing and Mrs. Lillie Devereux Blake, the latter of whom demonstrated in an amusing and forcible manner that the women of our country did not form a part of the "people," according to the various banners and posters displayed about the streets in reference to the coming election. She did want to vote; she did love her country; but because she was not one of the "people," that privilege was denied her.

Miss Anthony made several characteristic short speeches at intervals, in a style which is peculiarly her own. Her force and humor were fully appreciated by the audience, who applauded her repeatedly. Her "cash" and "dollar-and-cent" doctrine met with great favor.

Mrs. Stanton, in a few words, stated the subject of her evening's lecture, and the Rev. Olympia Brown made several stirring remarks in reference to woman's work in the cause of the "social evil," speaking at some length upon the action of the women of England on the subject.

Mr. Crozier, of Brooklyn, was the only gentleman who spoke, and he acquitted himself very creditably in his confession upon joining the cause of woman's rights.

Several resolutions were offered in reference to the European war, and much sympathy was expressed with the present suffering originated by it. The improved condition of Italy was also referred to.—N. Y. Sun.

#### MISS ANTHONY'S RESOLUTIONS.

*Resolved*, That at the close of over twenty years of persistent agitation, petitioning State Legislatures and Congress for the Right of Suffrage, we, who inaugurated this reform, now demand the immediate adoption of the Sixteenth Amendment to the Federal Constitution, that shall prohibit any State from disfranchising any of its citizens on the ground of sex; and whatever national party does this act of justice, fastens the keystone in the arch of the Republic.

*Resolved*, That as neither free trade, finance, prohibition, capital and labor, nor any other political question, can be so vital to the existence of the Republic as the enfranchisement of woman, it is clearly our duty to aid and support the great national party that shall first inscribe woman suffrage on its banner.

*Resolved*, That our thanks are due to the Democratic party of Utah and Wyoming for securing to woman her right of suffrage in those Territories.

*Resolved*, That the Democratic party of Kansas, in declaring, at its recent convention at Topeka, the enfranchisement of woman in its judgment a most reasonable and timely enterprise, no longer to be justly postponed, is entitled to the hearty support of the friends of our cause throughout the world.

*Resolved*, That the American Equal Rights Association, in sending Susan B. Anthony to the National Convention in 1868, and the Massachusetts Suffrage Association in sending Mary A. Livermore to the Republican and Democratic State Conventions in 1870, have inaugurated the right political action which should be followed up in the National and State Conventions throughout the country.

*Resolved*, That we rejoice in the fact that the Republican Legislature of Iowa and other Western States have submitted to the people the proposition to strike the word "male" from their constitutions.

*Resolved*, That it is as disastrous to human progress to teach woman to bow down to the authority of man, as divinely inspired, as it is to teach man to bow down to the authority of Kings and Popes, as divinely ordained, for in both cases we violate the fundamental idea on which a republican government and the Protestant religion are based—the right of individual judgment.

*Whereas*, The accident of sex no more involves the capacity to govern a family than does the accident of Papal election or royal birth the capacity to govern a dominion or a kingdom; therefore,

*Resolved*, That the doctrine of woman's subjection, enforced from the text, "Wives, submit yourselves unto your husbands," should be thrown aside, with the exploded theories of kingscraft and slavery, embodied in the injunctions, "Honor the king," and "Servants, obey your masters."

*Resolved*, That as the gravest responsibilities of social life must ever rest on the mother of the race, therefore, law, religion, and public sentiment, instead of degrading her as the subject of man, should unitedly declare and maintain her sole and supreme sovereignty over her own person.

#### MARRIAGE AND DIVORCE.

EXTRACTS FROM MRS. STANTON'S ADDRESS FRIDAY EVENING.

In nearly all the States of the Union a legal marriage may be contracted between a boy of fourteen and a girl of twelve without the consent of parents or guardians, without publication of banns, without witnesses, in any place known or unknown; the ceremony may be performed by an imposter without even the signatures of the parties, the presence of a priest, county justice, or any officer of the State. Such absence of all form and dignity in the marriage contract is unknown in any other civilized nation. Though we are taught to regard France, of all nations, most lax in social morals, yet her legislation on marriage as a civil contract is far more stringent than ours. By French law the husband must be eighteen, the wife fifteen. The consent of parents or guardians of both parties is required, and in case of refusal the contract cannot be made until the man is twenty-five and the woman twenty-one. The marriage must be performed by a public official at his office in the presence of four witnesses. It is moreover recorded in two registers, one of which is deposited in the archives of the State.

A new feature in the consideration of marriage in our day is the growing recognition of women as a party to the contract, having an equal right with man to take or put away. It is this new element that embitters the discussion, for what is considered a legitimate love of freedom in man is rank rebellion in women, and yet the tendency in both church and state is to secure to her greater latitude than she ever enjoyed. The Methodist Church, by an ecclesiastical vote, has taken the word "obey" from the marriage ceremony, and the leading clergymen in all denominations, except the Episcopalian, omit it at pleasure, thus encouraging the equality of the relation. The Presbyterian Church, in its confession of faith, grants divorce for two causes—adultery and desertion; thus making marriage a dissoluble tie.

#### ADDRESS OF MRS. DAVIS.

Mrs. Davis said: They proclaimed a principle, and the axiom that he who would be free himself must strike the blow was as true to-day as it was when it was promulgated by the first movers in the cause. Women had been called frivolous and vain, and so they would be until grave responsibilities were thrown upon them; but when such had been the case they had never been found wanting. When this movement first commenced, those who inaugurated it knew that they would have to encounter prejudice, but they were not discouraged or dismayed. Previous to 1850 there had been three conventions held: one at Seneca Falls, one at Ohio, and one at Rochester. Three of the women who participated in the first one were now in the room. At this first convention a resolution was passed that women ought to have the elective franchise, and this resolution caused more ridicule than any other. The Ohio convention had some peculiar characteristics; it was held in the Friends' Meeting House, and officered entirely by women; no man was allowed to sit on the platform, nor to say a single word. Never did men so suffer; they implored to be allowed to say a word or two; but no, the President was inflexible, and for the first time men learned how to sit in silence when grave questions were pending. (Applause.) At its close the men held a meeting and indorsed all that the women had done.

#### MRS. MOTT'S ADDRESS.

Mrs. Mott said: Among the Quakers there had never been any talk of woman's rights; it was simply human rights; and in Nantucket, which was founded by Quakers, the women had always transacted their own business of necessity, for their husbands were away at sea most of the time, and so they became merchants, and went to and fro between Boston and the island, taking with them their oil, their candles, and their whalebone, and returning with such dry goods and groceries as were needed on the island. Women were now received as pastors of churches and as teachers. They received in some States a salary greater than any men teachers. Then, as physicians, although an occupation but recently filled by women, their success had been marked, and their numbers were increasing. All this, or a greater part of it, was to be attributed to the woman suffrage movement, and it should make them hopeful for the future.—N. Y. World.

Adelina Patti was unable to go to Hamburg in consequence of the war, and has missed an engagement to appear eight times at the Birmingham Musical Festival, because her terms—\$1,000 a night—were considered extravagant.

## THE TWO SAINTS.

Rabia, sick upon her bed,  
By two saints was visited:  
Holy Melek, Hassan wise,  
Men of mark in Moslem eyes.

Melek said: "Whose prayer is pure  
Will God's chastisements endure."  
Hassan, from the deeper sense  
Of his own experience:  
"He who loves his Master's choice  
Will in chastisement rejoice."

Rabia saw a selfish will  
Lingering in their maxims still,  
And replied: "Oh, men of grace,  
He who sees his Father's face  
Will not in his prayer recall,  
That he is chastised at all."

## Extracts.

## THE GIRL MARKET.

"Russell" writes from Hong Kong as follows:

I saw the sale of a family last week for debt, where the husband and father was in California; and, perhaps, I can do no better than tell you about it.

There were five children—three girls and two boys. We had passed them three times in our chairs during the day, as they stood beside the road, dressed in their holiday attire of black. The silence they observed whenever any person passed, and their downcast looks, created curiosity on our part to know their business there.

Arr Hung, our waiter, was called up, and asked the cause of this little parade. "Why," said he, "the girls, and, perhaps, the whole family, are for sale."

We stopped our chairs and stepped out to have a talk with them, using Arr Hung for an interpreter.

The mother was wrinkled and gray, and hung her head, as if she was afraid to look us in the face. But the children, with the exception of the oldest girl, looked cheerful, and were quite pleased with their holiday attire. The oldest girl was sixteen and the oldest boy fifteen, so said the gruff old broker who had the party in charge, and who seemed quite anxious to dispose of his wares.

After a great deal of quizzing and evasive answers, the broker told us that the husband and father was in California, and had neglected to pay his note given for his passage, and that his family was now offered for sale to pay his debt. He hoped to be able to pay the debt with the sale of the two oldest girls. But as yet he had received no offers. He said that the family became security voluntarily, and he never knew a case where they did not voluntarily offer themselves for sale if the note they secured was not paid.

In reply to our questions he said that when a customer bought a child or person, the person was at once made the owner of the child, body and soul. No Chinaman would dispute the purchaser's right to do whatever he pleased with the human being he paid for. The boys would make good servants, he said, and, in a few years, would be worth a fortune to the owner. The girls would make good "armers," or nurses, as they are called in America. He would show us their physical beauty—would make them sing and play tricks, if we thought of buying. How much would we give? The oldest he would sell for \$400, the next one for \$200, and the little six-year-old for \$50. The boys he could not sell until the girls were disposed of.

We thought the price too high. The market was glutted with salable girls, and he must not think of getting over \$100 for the oldest and handsomest, while for the little one he must not expect over \$10.

He sneered at that, and said that Englishmen always talked in that way when they wanted to buy.

While we were talking, a party of blue-

robed Chinese aristocrats came up, and began to inspect the family. They opened the mouth of the oldest girl, rapped on her white teeth to see if they were sound, pulled open her dress, thumbed her ribs, laughed at her little feet, told her to show them the trinkets which her fond mother had given her as a parting gift.

All the while the salesman kept up a constant jabber, in which we took no interest. Time pressing, we passed on, leaving the parties disputing about the price, and discussing about the probabilities of their running away if taken to Hong Kong.

After making our call, we returned the same day to learn the result of the sale. Only the mother and her boys were left.

The debt was only \$300, and \$50 still remained unpaid. I have often been told by residents in China that the parents would as soon sell their children as a cow or a pig. And I had begun to think that such was the case upon passing the groupe the first time. But the scene had changed. The girls have gone, and now a boy must go also. The mother sat in the dirt, with her arms around the youngest, wailing in a most piteous manner, and, as Arr Hung said, cursing the men who had sold her husband a ticket to America at \$300, which cost them but \$40. The broker sat listlessly by, smoking his pipe and twirling his cane, looking as if it was the smallest matter of business with him.

The boys were crying, and seemed very much afraid of us, now it was certain that one of them must go. But we passed on, and left them in their misery. We never learned whether the boy was sold to a childless man, to be treated as a son; to a Portuguese, to be carried to the West Indies under a contract; or to a native landowner to be his slave. But that one of them was sold into servitude for the sum of \$150, there can be no doubt.

The girls were doubtless purchased for the vilest purposes, unless they had the rare luck to fall into the hands of some native in search of a legitimate wife. I am told that the price of girls has gone up within a few months, owing, perhaps, to the fact that a less number of emigrants have forfeited their bonds in California than was the case six months ago. I was shown four bright, plump, rosy-appearing girls yesterday, who were purchased less than a year ago for \$80 the whole lot. Now they sell readily for \$300 each.

## DESTRUCTION OF MARIE ANTOINETTE'S CELL.

The public mind everywhere has been so occupied with the excitement consequent upon the Franco-Prussian war, that but little attention has been given to an incident which, in quieter times, would challenge the interest of all acquainted with the history of the French revolution. The prison of Marie Antoinette, which has so long been a song of Mecca, for those who deplored her sad fate, is no more. Recently great changes and improvements have been effected in the old prison of the Conciergerie at Paris, and the cell in which she was confined until her execution, as well as those which were occupied by Madame Roland, St. Just, Danton, and Robespierre, have been demolished, and the whole site converted into a large and airy hall. Many who read this will remember the dark, damp room where the "Widow Capet," as she was then called, passed those awful seventy-six days which preceded her execution. Total want of privacy during the period was added to her other miseries. Her bed consisted of a rotten mattress laid upon the floor and covered with a filthy quilt, only concealed from the sight of her keeper by a screen placed before it. And from behind it she could hear, night and day, the continual opening and closing of cell doors, since the outer door of the room in which she was thus lodged, in such disgusting company, was ever open. And she was forced to listen to the howlings and cursings, and obscene songs of the worst of criminals and the horrible jargon of the low women, and the taunts and loud oaths of drunken gendarmes, only a few steps from her, and in the same room! In that room, on the 16th of October, 1793, after returning from the *Palais*

*de Justice*, where she had so courageously listened to her death-warrant, she wrote to her sister-in-law, Madame Elizabeth, that sad, sweet letter, full of nobleness, that seems almost miraculous under the circumstances—which has become historical. Certainly nothing more Christlike has ever been written than that passage in which she adjures her son never to harbor thoughts of vengeance against the murderers of his parents. This letter, which is engraved under her monument in the chapel Expiatoire, and which has been read there by thousands of eyes that could hardly see for tears, was not made public for twenty years after her death. It was kept profoundly secret by Robespierre, lest the perusal of it should heighten the pity which was felt for her fate, and increase the aversion inspired by her executioners. When in 1816 France came under the Bourbon rule, this cell was made a chapel, where a few candles were always dimly burning. Its walls were hung with three somewhat mediocre paintings by Pajon and Drullman, one of which represented her praying in her cell the evening before her execution. The other two also depicted scenes from her prison life. And Louis XVIII. himself composed the Latin inscription graven upon a tablet of black marble, set into the wall on the room, and which tells the story of her wrongs.

## MRS. LIVERMORE INTERVIEWED.

Mrs. Livermore, the celebrated lady orator, was interviewed at a railroad station in a town in Maine, where she had been speaking the night before, by a tall, angular, spectacled woman. Mrs. Livermore was asked: "Are you a married woman?" "Yes," "Husband living?" "Yes," "What does he do?" "Whatever he chooses," "I mean what does he do for a living?" "Whatever he chooses," "Rich?" "He wouldn't say no," "Hm! Any children?" "Yes, two," "How old?" Mrs. Livermore gave her the desired information, and she exclaimed: "Oh! I thought there was a family of little ones, and I thought you'd better be to home tending to 'em. You're mighty smart, but I wanted to ask some questions." "Now," said Mrs. Livermore, "who are you?" The woman told her. "Are you married?" "Yes," very faintly. "Is your husband dead?" "No; I suppose he is in California; we're divorced." "Oh! and you thought to teach me my domestic duties?" A titter ran round the room, for the woman had not been at all private in the conversation, and the people in hearing seemed quite delighted to see her so completely squelched. She probably will not attack a suffragist again in so public a manner.

Chicago has inaugurated another commendable movement—a Woman's Medical College—which was formally dedicated a few evenings since. The college is organized on the same plan as other leading institutions of the country. There are fourteen professorships, besides clinical teaching in all the practical branches. The students will have access to the county hospital and the hospital for women and children. The lecture-term is twenty weeks long, with six didactic lectures daily, and six clinical lectures per week at the county hospital. The students will also be entitled to attend the eye and ear infirmary. Every member of the faculty is in full accord with the education of women in the practice of medicine, and it is confidently believed that the enterprise will prove a success.

A little boy we know is horribly afraid that when he is born again he will be born a girl.

## A PLEA FOR THE MINORITY.

Every Saturday of Oct. 29th has an article on the woman suffrage question, which, though somewhat ably non-committal, still allows enough of personal predilection to slip through to show that the writer's sympathies are more for than against the movement. At any rate, he is willing to gracefully accept the inevitable; for he says, "the men of Massachusetts will cheerfully abide by, and give effect" to, the decision of the women of Massachusetts on this question.

There is a point, however, where we must take issue with our friend. He says:

"And here the inquiry arises: Is the case yet properly made up for immediate popular decision by the male voters of the community? Are the appellant parties duly in court, either by proxy or in person? In Massachusetts, for instance, it is claimed that some 250,000 women demand the right of admission to the ballot-box. On the other hand, it can be said what evidence have we that 10,000 are earnestly making that demand? A spirited meeting here and there, a few brilliant lady advocates of the reform, constitute no proof that the change is so generally desired that it would be worth making. Still less are any theoretical arguments going to supply the place of a simple question of fact. The innovation involved may be the most plausible ever asked for or imagined, but if those who are to profit by it do not indicate that they want it, or will use it when they get it, or, in other words, give no sign of being discontented with the present arrangement—why should anything more be done about it? Surely the women of this Commonwealth are intelligent enough to know their rights, and, certainly, knowing, they dare maintain them. If they are oppressed or injured in any of their legal or civil rights by reason of their disfranchisement, if they have any grievance to be redressed by suffrage, they do not need to be told of the fact; they are already conscious of it and of its remedy."

We do not claim that the granting of suffrage to women is a matter of taste, or expediency, or even of propriety, but a matter of right. If so, justice demands that it should be granted on the prayer of the smallest number of women. If ten claim it, where five hundred are indifferent, or even opposed, how can it, in equity, be withheld from the ten? Let them have it, and they will in time educate the five hundred up to the point of desiring it also.

An article in a recent number of our paper, called the "True Question," probes this subject to the core. It shows that multitudes of negroes in the South did not desire the abolition of slavery; that the unhappy widows of India opposed strenuously their emancipation from the suttee; and yet the world decreed that those abominations should cease to exist without the universal consent of the parties most interested. The reforms named hinged upon a question of abstract right; but not more entirely than do woman's claims on the ballot.

We cannot believe that even the women of the enlightened commonwealth of Massachusetts know so thoroughly whether they are "oppressed or injured in any of their legal or civil rights by reason of their disfranchisement"—that they need no further teaching. We honor the women of Massachusetts; but we cannot help thinking that many of the causes which have, in other sections of the land, operated to keep women ignorant on these subjects have operated there. Obedience to caste, the fear of Mrs. Grundy, indolence, subserviency—the result of long habit—to masculine ideas, are in force there as well as elsewhere. When woman suffrage takes its place among the respectabilities beyond peradventure, then the laggard, careless, scornful

majority will come and claim its benefits. Is it not grossly unjust that the brave minority who have struggled so long, and labored so heroically, should be kept back from the blessings of fruition by the crowd that first stones the prophets and then builds their sepulchres?

## MADAME DE GASPARIN TO THE WOMEN OF THE UNITED STATES.

Madame de Gasparin, who is widely known in this country through her admirable writings, has sent to the Rev. Joseph P. Thompson the following appeal, with the request that he would give it the widest publicity, and procure to it the largest possible number of signatures of the women of the United States. In the interest of humanity he asks the insertion of this appeal in the newspapers, and suggests that every district be canvassed immediately for signatures to the same. The copies thus signed may be forwarded directly to "Madame la Comtesse de Gasparin, Valley es pres Orbe, Canton de Vaud, Suisse," or addressed to his care, at No. 33 West Thirty-sixth street, New York. The same appeal is circulating in England, Switzerland, Italy, and other neutral countries.

JOSEPH P. THOMPSON.

October 15, 1870.

## APPEAL FOR PEACE.

War is unleashed! Massacre has again begun. We women of every country—mothers, wives, daughters, sisters—we all whose hearts are torn, lift up one agonized cry of supplication. They who keep silence will have upon them the blood that shall flow.

We invoke peace from God.

We invoke peace from the nations.

We invoke peace from the conscience of humanity.

Do not repulse us.

## SUPERFLUOUS CHARITY.

"Miss Mary Clarke, of Bellows Falls, New York, has willed \$15,000 to the Methodist Missionary Society and the Preachers' Aid Society of the Vermont Conference."

"A Miss Stocker, of Boston, has left \$5,000 to educate young men for the church."

"Mrs. Childs, of Utica, N. Y., has left \$30,000 to Hamilton College."

We clip the above notices from our exchanges of one day as proofs of what women are constantly doing for men. It is certainly humiliating that so much money should flow from the bounty of women into the coffers of institutions that have steadily refused to allow a woman to tread their halls in the character of student. Poor young men, fitting for the ministry, have unequaled advantages for education offered them in all our universities; why do not the struggles of poor young women, who thirst for the knowledge that is held from their lips, awaken the sympathy of some of their more wealthy sisters? We long for the example of a rich woman who has money to give, and will offer it to a male institution of learning only on condition that the door shall be thrown open to both sexes alike.

M. Alphaud, an engineer at Paris, has invented a "steam-girl." For the relief of anxious mothers, we beg to assure them that this is not a "fast" young lady, but a new machine for paving.

## PEACE.

Mrs. Howe's meeting, at Association Hall, in this city, on Tuesday evening, October 25th, for the abolition of war, was largely attended, William Cullen Bryant presiding on the occasion. As Mrs. Howe's object was to make a strong appeal for the direct aid of woman in the holy cause, by urging her to bring her influence to act powerfully against war in future, Mr. Bryant addressed his remarks to the ladies present. He related the beautiful old story of the Sabine women who rushed between two armies, and compelled the combatants to throw away their arms, and remarked:

"What a great debt of gratitude would be due to the women of this age if they would do what these daughters of the Sabines did?"

Mrs. Howe's excellent address was listened to with earnest attention, and frequently applauded. We give below some passages with which all right-minded people must heartily agree. May this initial effort of Mrs. Howe's be but the first sound of a great wave of peace that shall wash away the blood-stains of the world, and purify and elevate the hearts and minds of men and women, until war takes its true place among the ancient disused horrors that fill the lumber-room of history.

Mrs. Howe said:

"Peace must have ground to stand upon, and room to aspire. Every development which has promoted the dignity and stability of society has been attained through the calm methods of science—ethical, jurial, and political. I know that the shedding of blood is a contingency not absolutely to be avoided in human affairs. The noble aspect of this is seen where men stand up to yield their lives before their convictions."

Women have been held as non-voters because they are non-combatants. The votes of the bloody hands have been counted for centuries. It is now time to count the votes of the bleeding hearts. [Applause.] You say that women should not vote because they cannot fight, and I say that they should vote because they cannot fight; because God has given them a tender care for human life, which the rougher man easily forgets. Men have held peace congresses, but men cannot plead as women can—women, who know the cost of human life, who pay its bitter penalty of pain with thankfulness, for joy that a man is born into the world. I earnestly believe in the intervention of women to institute, observe, and support a high court of international appeal."

"A Central Commission of Peace, held to a permanent organization and representation, would be such a court of appeal. We Americans are rich enough and leisurely enough to ply back and forth between the two hemispheres when interest or pleasure calls us. Fear not that we shall be wanting when the interests of human kind call us. I do not point the way to a separate action of the sexes. I believe that men and women should work together, and that, when they meet on a nobler plane of thought and intention, each is able to supply something which is happily lacking in the other. Can we not stand like the Sabine women and cry, 'Hold off! In the name of God, let bloodshed cease!' Our sisters in Europe are already seeking action in this matter. I hope to get from the whole civilized world, men and women, an expression of opinion which shall hasten peace."

## CAN WOMEN COMPOSE MUSIC?

At a late meeting of the Anthropological Society of London, Mr. Henry F. Chorley read a paper on "Race in Music," in the course of which the following remarks occur:

"In treating of Race in Music, the author could not but draw attention to a phenomena which is of universal occurrence, namely, the demarcation, not merely of race, but also sex, in the art, be its stages of culture or civilization ever so primitive, ever so mature. The absence of musical inventive genius in woman is most curious and inexplicable, and offers another signal illustration of the contradictions and inconsistencies which mark music beyond any other art. While women have achieved distinction, and often great success, in literature, painting, sculpture, architecture, and sci-

ence, and while they are unsurpassed as interpreters of the drama and of the art of music, not a single female composer of originality, or even of repute, is known to the historical or critical observer."

Apropos of this, there comes just now the news that Mme. Clara Schuman has been elected an honorary fellow of the Royal Academy of Music at Stockholm. It is not generally known that Mme. Schuman is a musical composer of rare merit. She has issued several volumes of songs which have elicited warm praise from judges and critics.

Fanny Mendelssohn, the sister of the great master, was almost equally as gifted in the art of musical composition as Felix himself. There are many works of hers remaining in manuscript, as her modesty was so great she could not bring herself to spread them before the world in a published form. Felix received some of his most beautiful musical inspirations from his sister. So entire and all-pervading was their sympathy, that they corresponded in musical signs. Fanny died while conducting one of her own compositions at a party given at her house. At the same moment, Felix was the centre of a gay circle in a distant city. Instantly, a strange gloom came over his spirit, and sitting down at the piano, he played a slow and dirge-like melody, which, by its exquisite pathos, melted the listeners to tears.

We hope some of the works of Fanny Mendelssohn may yet see the light, to prove, beyond the shadow of a doubt, the fact that one woman at least has had the genius to compose admirable music.

#### LEARN HOW TO TAKE CARE OF YOUR MONEY.

The November number of the *Physiological Journal and Puckard's Monthly* contains some excellent advice to American women. Women, as a rule, are deplorably ignorant of business details. Many of them can acquire money in certain lines of work, but they do not know how to profitably invest their earnings, and make one penny gain ten. Their savings are too often kept in a napkin, or intrusted to the care of men, who, if they do not deliberately cheat women, by press of business or indifference, neglect to make good investments of their funds. It is very important that women learn what good investments are, and how to make them, in order that they may at least know when they are being swindled:

"And just here let me emphatically say to women, North and South, if you select a pursuit in life, be it that of washwoman, dressmaker, manufacturer, teacher, journalist, physician, or lawyer, no matter what, demand full wages for all your labors, the very same wages that men receive for the same or similar services, and then make a safe investment of all your surplus, small though it may be.

Brothers and friends are all very kind when they say, "Oh, let me take care of or invest your money or means." This is all very well; but ten to one the profits of the investment go into their purse instead of yours. Be sure that you learn how to take care of yourself; then, if you are not obliged to, no harm is done; but if obliged to do so, you are prepared, and possess the power fully and deliberately to protect, defend and demand all the rights so sacred to woman, and without which her life is a blank or a burden. There is no earthly or divine reason why I should struggle through life fettered, simply because I am a woman. No; if there is anything in heaven or on earth to which I have a title, I may take and enjoy it, and there it ends.

In France, a National Working Organization, embracing both men and women, is doing much to familiarize the minds of the French as to woman's capacities and rights.

#### NON-RESISTANT WIVES.

A drunken husband at Chicago choked his wife to death, the other night, while in delirium tremens.

The above is a striking picture of what Mrs. Richardson might have come to if she had followed the advice of the immaculate press of the land, that strove in every possible manner to prove that she was committing a deadly sin not to remain with Daniel MacFarland, when night after night he reeled home in a beastly state of intoxication, and made the darkness hideous with his orgies.

No further could the non-resistance doctrine, as applied to woman, go. It was dinned into the unhappy woman's ears by religious papers, so called, as well as by many that habitually do the work of the satanic potentate, but, for the nonce, in their holy horror at sight of an outraged wife fleeing from the tender mercies of a being who, by his brutality when sober and his ferociousness when intoxicated, had made himself a thing of dread and terror in her eyes, put on the masks of children of light. The disguise was so thin, however, that the horns and cloven feet revealed themselves in many places.

We would call the attention of all such editors to the fact, that during the past week Daniel MacFarland was picked out of the gutter in a terribly battered condition, and, when carried to a police station in this city, could not clear his brains from the fumes of liquor sufficiently to tell his name. As soon as he did regain his senses, however, he began to rail against his former wife, and offered to produce letters substantiating her guilt.

His newspaper and religious friends now have an opportunity to contemplate their pet lamb to advantage.

ONE OF MANY.—The theory of the total absorption of woman's individuality into that of her husband is strikingly illustrated by the following epitaph on the tombstone of the wife of one Sidney Griffin in Greenwood Cemetery:

"Who am I?"  
"My husband."  
"What is my name?"  
"Sidney."

If at the present day men deny the existence in our nature of the disinterested affections, they lay themselves open to just suspicion. Their rejection, on this point of the demonstrations of modern science, must be owing to the radical imperfection of their own feelings; and they prove their heart to be as degraded as their intellect evidently is.—*Comte (Positive Philosophy).*

Strangers from the Tropics visiting this country will find *Hale's Honey of Horehound and Tar* a superior remedy for the Coughs, Colds, and bronchial difficulties which a change from a torrid to a temperate climate always engenders. Cubans who have tried it are loud in its praise. In fact, it has no equal in the pharmacopoeia, or among proprietary medicines, as a cure for throat or lung complaints. Procurable of all druggists at 50 cents and \$1. Great saving by purchasing large size.

Susan B. Anthony rejoices that the sex are getting their rights in Canada, as the authorities have ordered the construction of a jail for the exclusive use of women.

## The Revolution.

A WEEKLY JOURNAL DEVOTED TO THE WELFARE OF WOMAN.

EDITED BY

MRS. LAURA CURTIS BULLARD.

#### PROSPECTUS.

THE REVOLUTION is a journal devoted to the welfare of Woman.

If its name be thought too ungentle to represent the sex for whom it speaks, let us explain in what sense its purpose is revolutionary.

A woman is a teacher in a school in which, for doing the same duty as a man, exercising the same skill as a man, and achieving the same success as a man, she gets only one-third as much salary as a man; and this unfairness of wages we aim to revolutionize. A woman toils from Monday morning till Saturday night, earning a scanty living for a besotted husband and hungry children, and at the end of every week her wages become the property of a man who, instead of supporting her, is supported by her; and this legalized serfdom we aim to revolutionize.

A woman works in a factory two hours a day longer than human nature ought to endure, and receives a weekly compensation too small sometimes to keep soul and body together; and this over-work and under-pay we aim to revolutionize.

A woman wishes to provide her children with a good education, but, in seeking to do so, discovers that though every ignorant man in the school-district has a voice in determining the school system, she herself has legally no influence whatever; and this unreasonable restriction we seek to revolutionize.

A woman is held to a strict account by society (as she ought to be) for personal purity of character, while, at the same time, public opinion holds out a hundred-fold more liberal pardon to the vices of men; and this unequal and debasing standard of morality we aim to revolutionize.

A woman loves her country, cherishes its institutions, rears her children to reverence its liberty, and is herself one of its most serviceable citizens, yet is denied her just suffrage in determining the laws by which she is governed, while every vagabond who sleeps in a gutter at night may be awakened in the morning, and carted as a citizen to the ballot-box; and this mockery of republican equality we seek to revolutionize.

Not to lengthen the catalogue of illustrations, we say in brief, that every law of the State, every limitation of wages, every inadequate system of education, every tyranny of custom, every equal conventionalism of society, and every other incubus which bears unjustly and injuriously on woman, to cripple her growth and hinder her progress,—any and every obstacle which prevents her realization of the high ideal to which God predestined woman by creating her soul for an immortal equality with man's;—all this we aim to revolutionize.

Called into existence to utter the cry of the ill-paid, of the unfriended, and of the disfranchised, this journal is woman's voice speaking from woman's heart.

Shall it not be heard? Is it not entitled to the sympathy and support of the women of America? Ought it not be received as a welcome guest into their homes and hearts?

Let every earnest woman who reads this Prospectus subscribe for this paper.

THE REVOLUTION is published not for any pecuniary gain to its responsible conductors, for they receive no compensation for their services. Its proprietors are a joint-stock company, who have supplied it with a capital of fifty thousand dollars, and who mean to publish it at its actual cost, without a penny of profit.

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Box 3093, New York City.

## TWO WAYS OF LOOKING AT A THING.

Had Robert Burns edited a newspaper, and read the exchanges, he would not have been forced to pray:

"Oh wad some power the giffie gie us  
To see ourselves as others see us."

"A lady friend of ours asks us to use our influence in endeavoring to increase the circulation of the *Revolution*. We will do so willingly."

So says the Asheville (N. C.) *Pioneer*. Whereupon the Marion (Ga.) *Union* cries out:

"If you would carry discord and strife into peaceful and happy families, press the claims of THE REVOLUTION. If you have any respect for domestic fidelity, and the bonds that should govern married life, repel it as you would a pestilence."

## ONE ARTIST'S HUSBAND.

Miss Kate Field writes us in a private letter:

"I was very sorry to see THE REVOLUTION telling lies about Ristori's husband. He is a good fellow, devoted to his family, not in the least dissipated, and always at home. I saw him often, and know something about him. It is strange that writers should be so ready to take away people's good names."

We are glad to learn that Ristori is not cursed with a bad husband, and are also glad to do the Count de Rossi justice.

A NEW POLITICAL PARTY.—An entire new political party has been formed in New York by the "New York State Labor Reform Association." The members have nominated candidates for the November election, and James S. Graham is to run against Hoffman and Woodford.

We are glad to find in their platform the following sound plank:

14. Equal pay for women with men, where the work performed is the same.

Did Miss Austen ever write anything sharper than this: "Where people wish to attach, they should always be ignorant. To come with a well-informed mind is to come with an inability of administering to the vanity of others, which a sensible person would always wish to avoid. A woman, especially if she have the misfortune of knowing anything, should conceal it as well as she can."

For upwards of thirty years Mrs. Winslow's *Soothing Syrup* has been used for children with never-failing safety and success. It corrects acidity of the stomach, relieves wind colic, regulates the bowels, cures dysentery and diarrhoea, whether arising from teething or other causes. An old and well-tried remedy. Perfectly safe in all cases.

## Special Notices.

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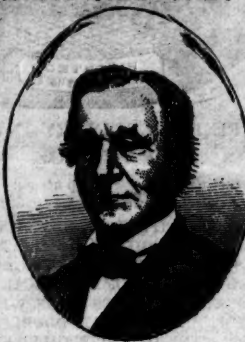
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